

A
BRIEF
OF THE
BIBLES
HISTORY.

Drawne first into English
Poësie, and then illustrated
by apt Annotations: wher-
to is added a *Synopsis* of the
BIBLES Doctrine.

By HENOCK CLAPHAM.
The fourth Edition.

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1851

Genl. Sir J. Halliday



TO THE THRICE
Royall, Henry, Prince
of Wales, &c.

All necessary Graces
from above.



Nce again (sweet Prince) I
make bold, to offer up my Bre-
viary of the sacred Bible;
according to the modell of my
gifts in some points bettered.

Gen. l. 5. Jo. 34. Hallid. 4. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.
And were it to be reprinted ten thousand
times, well I wot, it might still in somewhat
be amended. Which plainly argueth, that
the difference between the Bible and other
books, is, as Perfection to Imperfection.
Which consideration, as it may humble
the wildest, so likewise it may teach the
holiest, to look well unto heart and hand,
how they meddle with that thrice-sacred

The Epistle Dedicatory.

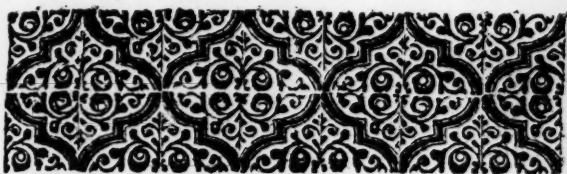
Oracle. Here Moses must put off his shoes, and we our beastly affections. Israel must be washed and clesed, ere he may repair to this Mount. And being come hither, he must beware breaking the lists, presuming not to understand above that is meet; but understand according to sobriety, as God hath dealt to every man the measure of faith.

In the Sanctum Sanctorum Arke, nothing save the Morall Law was kept. But heer the faithfull Soule is an Arke for keeping both Law and Gospel; the first for Conformity, the second for Iustification. And in so doing, better Cherubims shall cover this soule, then those that over-spread that chest.

That blessing the King of Kings adorn you withall, that so, no lesse good may be derived in due time from you to the public good of great Britain, then sometime did befall Iuda from Iosiah. Amen.

Your Graces in all Loyalty,

Henoch Clapham.



To all young ones in *Christs*
Schoole, increase of knowledge
and sanctification be multiplied
daily from above.

Amen.



Have here, for thy use, drawn a
summe of the sacred Writ, usual-
ly called BIBLE, from the Greek
word BIBLOS, that in English
is, Book : because it is the Book
of all Books, with which Book,
other Books compared, are but
blots of mans braine ; whereas this is the sacred
Writ and Wisdome of E L O H I M, or, of that ONE
ESSENCE IN TRINITIE. That holy Book, before
the Incarnation of the PROMISED SEED, was divi-
ded into Law and Prophets : but since the CHRIST
assumed our nature, and in the same ascended to the
right hand of Majesty, from whence HE sent down
the

To the Reader.

the HOLY GHOST to fill all things, especially the hearts of his APOSTLES, for speaking and penning the minde of JESUS: after that time (I say) the Book of GOD was divided into PROPHETS and APOSTLES, JESUS CHRIST himself being the chief Corner-stone. The whole then consisteth in these Books:

- | | | | |
|---|---------------|---|---|
| 1 | Genesis, | } | These are called the five Books of Moses or of the Law. |
| 2 | Exodus, | | |
| 3 | Leviticus, | | |
| 4 | Numbers, | | |
| 5 | Deuteronomie. | | |

6 Job: which for order of time might be placed next Genesis, but here for order of Books: seeing the five be of Moses, and this (it may be) written by some other then Moses.

- | | | | | | |
|----|----------|----|-----------------|---|--|
| 7 | Joshua, | 17 | Nehemiah, | } | These be called the four great Prophets. |
| 8 | Judges, | 18 | Hester, | | |
| 9 | Ruth, | 19 | Psalmes, | | |
| 10 | 1 Sam. | 20 | Proverbs, | | |
| 11 | 2 Sam. | 21 | Ecclesiastes, | | |
| 12 | 1 Kings, | 22 | Songs of Songs. | | |
| 13 | 2 Kings, | 23 | Isaiah, | | |
| 14 | 1 Chron. | 24 | Jeremiah, | | |
| 15 | 2 Chron. | 25 | Ezekiel, | | |
| 16 | Ezra, | 26 | Daniel, | | |

To the Reader.

27 *Hosea,*

28 *Joel,*

29 *Amos,*

30 *Obadiah,*

31 *Jonah,*

32 *Micah,*

33 *Nahum,*

34 *Habakuck,*

35 *Zephaniah,*

36 *Haggai,*

37 *Zechariah,*

38 *Malachi* : The last Prophet of the Old Testament, and the last Book of the old Covenant.

These 12 be called
the small Prophets.

Betweene this Malachy and the new Testament have been inserted, certaine Private writings, called Apocrypha : an humane Breath, betwixt the Lips of the two Testaments. Malachy (in English, Messenger or Angell) prophecieth plainly, Chap. 3. 1, & 4, 5, that **JEHOVAH** wil send unto the Jewes a Messenger, even Elijah to prepare the way before the Messenger of the Covenant, viz. Christ. These speeches of Malachi, (or last Angell of the old Covenant) are the very face of the New Testament or Covenant made for many. Matthew reporteth the Angel from Heaven, Chapter 1. 20. Bringing newes of **JESUS** : and Chap. 2. 1. The Messenger of the Covenant is borne : and Chap. 3. John Baptist, the Preparer of Christ his way, is introduced in that work. Mark beginneth with the same : and Luke (Chap. 1.) bringeth in the Angel publishing the birth of the Messenger appointed to prepare the way : as also proclaiming the birth of the Angel of the new Covenant, for whom he was to

pre-

To the Reader.

prepare the way, calling this John, Elias: because he goeth before Christ in the Spirit and Power of Elias, or Elijah. The Evangelist John, in his first Chapter, bringeth in the saving light Jesus, and the man sent from God, viz. John. Thus the last Breath of the old Testament in Malachi, and the first Breath of the new Testament in the mouthes of the Evangelists, is all one breath Canonically from Heaven. They look not with Janus, into two contrary Coasts: but hand in hand they joyn, kissing each other, and both of them looking into the East, from whence the Glorious Day-star did visit the Earth.

The Jews that kept the Canon, received not the Apocrypha: As also, they were not written in Hebers sacred tongue: a sufficient note, that they were no Oracles from JEHOVAH to Hebers People. For who can deliver to us the old Canon, if not that old Church, our ancient Mother Zion: As for the ancient Christian Fathers, they received them not for Canonically (that is Regular for faith) but only for Ecclesiastick, as being helping in some things, especially for storie: touching which, see Ruffinus in Expositione Symboli, and Augustine in Civit. Dei. l. 15. c. 23. As for Origen on Psal. 1. and Eusebius from him, they affirme the Ancient Canon to containe only 22 books. Ierome, in his Prologue to the books of Kings, doth urge the number, dividing them into three Classes or Tomes, as did the Iewes, who numbered them so with equality to their Alphabets 22 letters.

And

To the Reader.

And thus they be.

- | | |
|---|---|
| <p>1 Genesis,
 2 Exodus,
 3 Leviticus,
 4 Numbers,
 5 Deuteronomy which
 they call Torah the
 Law : and they be five
 of the 22. Then,
 6 Joshuah,
 7 Judges and Ruth,
 8 Samuels 1 and 2.
 9 Kings 1 and 2,
 10 Isaiah,
 11 Jeremy,
 12 Ezechiel,</p> | <p>13 The 12 small Pro-
 phets. And these make
 the second Volume,
 called Nebiim Pro-
 phets. The
 14. is Job,
 15 Psalmes, divided into
 five parts,
 16 Proverbs,
 17 Ecclesiastes,
 18 Song of Songs,
 19 Daniel.
 20 Chronicles 1 and 2,
 21 Ezrah & Nehemiah,
 22 Ester.</p> |
|---|---|

And these make the third generall Booke, Tome,
 or Volume : being called **Haccethûbim** Holy Writs.
 But many (saith hee) doe place **Ruth** and **Jeremies**
Lamentation, amongst this latter sort.

Leaping then over the **Apocrypha,** we come unto
 the New Testament, whose Books be these.

- | | |
|---|--|
| <p>1 Matthew,
 2 Mark,
 3 Luke,
 4 John,
 5 Acts of the Apostles.</p> | <p>6 Paul his Epistle to
 Romans.
 7 Corinthians 1.
 8 Corinthians 2.
 9 Galathians,</p> |
|---|--|

10 **Ephes**

To the Reader.

10 Ephesians,	20 The Epistle of
11 Philippians,	James.
12 Colossians,	21 Of Peter 1.
13 Thessalonians 1.	22 Of Peter 2.
14 Thessalonians 2.	23 Of John 1.
15 Timothy 1.	24 Of John 2.
16 Timothy 2.	25 Of John 3.
17 Titus,	26 Jude.
18 Philemon,	27 Revelation.
19 The Authour to the Hebrews.	

Exercise thy selfe in perusing the Bible, the whole of all these severall writs, and thereby thou shalt easily (God his Spirit assisting thee) discern the true **C H R I S T** from False: the True Church from the False: True Writ from false; and so consequently all holy Truth from Falshood. For helping thy weak memory, as also, for giving a taste of that large Truth, in short speech, I have (through **G O D** his help) manifested my poor power, but rich good will, in this little Book.

First, I have in English Poësie (drawn according to an ancient Staffe) delivered summarily, the History of the Old and New Testament.

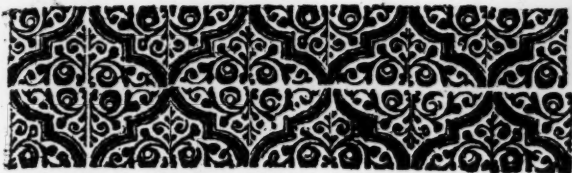
Secondly, upon the most difficult points of the Poësie, I have dilated by way of illustration, not onely for the fulfilling of the History, but also for discussing sometimes, some necessary question: as also annexed hereto, such certain computation of time, for speciall joynts of the story, as wherby the spirituall minded may something be furthered to deeper points contemplative.

To the Reader.

As thou shalt receive any good hereby, so I pray
thee be thankfull unto God therfore, and quickly
thou shalt find his hand upon thee to every
good work. The Lord be
with thy spirit.
Amen.

*Dedicate to shew all dutie, chiefly
to the Church of God in
England.*

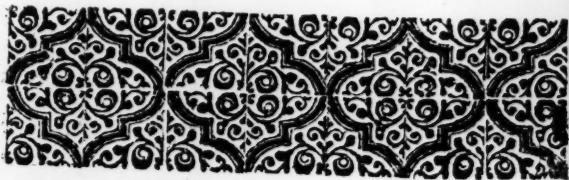
Henoch Clapham.



Feb. 13. 1638.

Flat nova Editio hujus
libri.

SAM. BAKER.



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A BRIEFE OF THE BIBLE, with necessary Annota- tions upon the most materiall *points in the Poesie.*

I Staff.

When (a) Elohim, El, (b) Shaddai, Graces Spring,
(c) Ichovah, (d) Iah, (d) Ehieh, great (e) God and King,
In Persons-Three, One (e) Essence, ever-blest,
Stay of all States, Cause of all Causes best ;
When (f) He (I say) heav'ns and earths host had fram'd,
He (g) Man and (h) Woman made: Them (i) Adam nam'd.

[a] The Bible beginneth with the Author ther-
of, GOD stiled (in Genesis 1.1.) by the term E-
lohim, arguing his Might. Elohim, is the Plurall
number of EL: so that ELOHIM did Create, is as
much as: They, the strong One did create the plurall
number denoting the plurality of persons: but joyned
with a word of the singular number (for it is Elohim
bara, valuing Dii, or Divi creabat: not Dei] it pulleth
us back to consider, that That Three, are but One
Essence or substance. The Essence then is one and
spirituall (Iohn 4.24.) but distinguished [not divided]
into Father, Sonne, and Holy Ghost. 1 Iohn 5.7.

In Latine therefore, Elohim may better be turned
Divi, then Dii.

[b] Signifieth, Al-sufficiency.

[c] Signifieth Being, or Eternall : namely, such a Being, as hath his Being of None, and by whom All other things have their being [Act. 17. 28. and so Eternall; as is not only without Beginning and End, but by, and in whom, all things begin and end. This wonderfull Name, is deeply graven on the Forehead of the Ten Commandments, I JEHOVAH, Exod. 20. 2. and first of all mentioned in Genes. 1. 4. where it is, JEHOVAH ELOHIM, the Lord God the name of Being, so mentioned, when first the whole creature had his absolute Being.

[dd] Signifying I AM, so hee speaketh to Israel by Moses, I AM, THAT I AM. He speaketh of himself in the present tense of Time because all time with us passed, and to come, is present, aye before him: we should so shape our selves, as having our first Creation, Fall, and future Judgement, always present before us : then wee would not content our selves with : I was good, or I will be good : but we would labour, that how suddenly soever God come upon us, even at that present, to be found watchfull and sober. Heare not the High sacred Titles of God, but be therby in all estates edified.

Which is in Grammaticall forme future, but in divine sence, it is of Jews and Christians well received in the Present tense : seeing nothing to him is passed or to come.

[ee] This one God is distinguished into Three Persons, the Powerfull Name, into which Man was first created, Gen. 1. and lastly baptized, Matth. 28. 19. not one person before the other in Time, but in a certain respect, or order, wherof anon.

[f] In the beginning of Time [and each Motion must have a Mover before it] that mighty E-

LOHIM

E L O H I M stepped forth [according to his Eternall Decree] and createth Creatures for his owne sake, Proverb. 16. 4. Which work, he manifesteth by dividing it into parts: every part declared within a certain Number of Motion or Time.

First, hee of Nothing appearing, created Something appearing, Heb. 11. 3. namely, the heavenly and earthly Matter. Gen. 1. 1. wherout, All other Creatures were to be deduced. And as to create, is properly to make Something of Nothing, so this said Matter is onely properly created, and the Creatures formed out of That properly Made. These, that by Heaven and Earth in that first verse, have understood the whole Subsequent (as though the first verse delivered generally, what afterwards is handled particularly) have therein failed: If this were not so, then Moses should afterwards tell us, that Man was made of Earth, and then have omitted the Creation of earthly matter, without which first knowne, wee cannot conceive the second. Having created that Heavenly and Earthly Matter, lo, it was a confused Chaos, or rude Lump, but over-covered by the Breath (or spirit of **E L**) as Eggs covered by the Hen, for bringing forth a more excellent Creature: without which sitting upon as not onely there would be no new Creature, but also the Egge would in time cease to be that it is: so (and much more than so) without that overspreading of the spirit, that first Matter would have returned into Nothing, and have ceased Being: at least, it would have no more appeared. But briefly, (for I professe brevity in this Booke) that Matter created, all being darknesse, **E L O H I M** calleth Light out of Darknesse, and separating them, hee calleth Darknesse (for it first had Being) Night: and the Light day, and so was created the first day.

Into which day, most likely may be referred the Creation of Angels, wherunto I am the rather led, because they are termed by the holy Ghost, Angels of light, 2 Cor. 11. 14. But in which of the six days soever they were created, sure it is, that before Man his Creation, they had forsaken their originall. Job 4. 18. Jude 6. compared with his time of tempting the Woman.

Objection. Seeing in the worke of Creation, the most excellent creature is still deduced, as Philo Judeus observeth: it must follow, that the Spirits were created after mankinde.

Answer. The Jew Philo speaketh only of the visible creature: and only that is handled directly in the first of Gen. Secondly, I see not how Angels be by nature more excellent then Man. For are they Spirits? so is Man in respect of Soule, and more then a Spirit in respect of body: Angels being appointed to serve Man, whose nature (and not that of Angels, Heb. 2.) the Son of God was to assume and hath assumed.

In the second day was created the Firmament or superiour Region calling it Heaven, putting a separation betwixt the superiour and inferiour waters.

In the third day E L O H I M first commanded the inferiour waters to gather into appointed places, calling them waters so collected, Seas: and the dry part, Earth. Secondly, hee commandeth the same Earth to bring forth Herbs and Trees.

In the fourth day the Lord commanded two great shining stars to exist in the Firmament, appointing the greater (namely, the Sunne) for the day and the lesler (namely, the Moon) for the night. Wherewithall, note first, that the Light was before the Sun appeared, and so the Sun not the primordially cause of Light.

Light. Secondly, note, that the Earth brought forth fruit before either Sun or Moon were, and therefore they not the primative cause of earths fructification. The not observance hereof, hath caused many Christians to speak more like Naturians then Divines.

In the fift day, God commanded divers creatures to have their Being, out of the Waters: first, creeping water creatures, as Eels, Snakes, &c. Secondly, he commandeth Being to Whales, and all Fishes: thirdly, to all feathered Fowls: blessing all of them to multiplication.

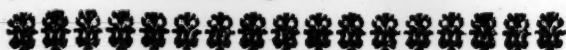
In the sixt day, he commanded the Earth to bring forth every kinde of beast, passing, or creeping. As I understand the Serpent (Gen. 3. 1.) in English Creeping, not to be a Creeper of the Waters, longing to the fift days work; but of these Earth-creepers, because there he is called a beast of the field. So I marvel at some: who have peremptorily affirmed, because ELOHIM there commandeth him to go on his belly that he crept not before. As M. Calvin theron might have stayed such resolute heads: so (in case at least doubtfull) they should have feared least they should have rushed on Moses: who in the fift day, giveth amongst watry Creatures, the Creepers first place: as in this sixt days worke, hee placeth the creeping beast next immediatly before Man: being in the same day, and in the place next before Man created: which done, [g] He ELOHIM, doth of the dust of the Earth make Man, breathing into him a reasonable Soule. In this Soule (a spirituall substance, as is God; but finite and not being of it self, so is not God) in it, ELOHIM stamped his own likenesse, of an holy Unity in Trinity, and of an holy Trinity in Unity. As the Soule is but one Essence, so there ariseth three divers Faculties, or powers in that one

Substance. First, there is the Minde : Secondly, the Will : Thirdly, the Power of Doing or working. The Minde conceiveth and understandeth things: the Will affecteth the object, accordingly as the minde first conceiveth of the thing : and from this minde conceiving, and will affecting, there proceedeth a working power, or a power by which something is done. The Minde so conceiving, resembling the Father : the Will having his affection begotten of the Mindes Conceit, resembling the Sonne begotten of the Father : and the Power of Doing, proceeding both from the Minde and Will, resembling the Holy Ghost, proceeding from the Father and the Sonne. And as them three Persons make but one God : so these three Faculties (for the Soule being a single Substance it cannot be parted) do make but one spirituall Essence, or Soule. But as the Father worketh not without his Sonne, nor the Holy Ghost without the Father and the Sonne : so neither doth the Minde or Will, or working power, effect any thing sundred, but joyntly: yet as we attribute Creation to the Father, Redemption to the Sonne: Illumination to the Spirit : So, to the Minde we attribute Understanding, Conceit : to the Will, wee attribute well or ill affecting : and to the working power, wee attribute the thing wrought or done. As in that one God, no Person is before or after another in Time, but in order of some externall work to us wrought: So neither in that one Soule, is the Minde before the Will in Time, nor the working power behinde them in time (For the power of working is before the thing wrought) but only in Order : for there is no sooner a Soule, but there exist all them three, and without any one of them the Soule cannot be. If one demand, what is it that createth all things? I answer, God.

God. What is it that redeemeth man ſalae ? God : What is it that enlightneth man ? God : yet there are not three, but One God. So demand what it is in me that underſtandeth ? I answer, a Soule. What is that which willeth or affectionateth any thing ? the Soule. What is it, wherby thou art enabled to live, move ? I answer, a Soule. Yet are there not three, but one Soule in me, wherby them things are wrought. Philosophandi quia non inſtitutum, Dixi. But as no Image can almost any whit attaine the perfection of that Thing, whereof it is an Image : so neither this Image of G o d in man, able to attaine the excellencie of the Higheſt, who in every thing is infinite, Onely, and the Cause of other things.

[h] Having created man, ELOHIM bringeth all inferiour Creatures before him, to ſee how he will call them : who, in the depth of his underſtanding minde, willeth and uttereth ſuch names, as the Lord approved. But every living thing having his yoke-fellow, man was alone, and therefore imperfect. ELOHIM caſting HIM therfore on ſleepe, doth from his ſide extract a Rib, whereof hee made Mans mate : putting Her unto Him, with bleſſing to encrease.

[i] He giveth unto both but one Name, Gen. 5.1 contrary to ſome Countries cuſtom now, where the Wife beareth not her Husbands Name (to teach them that they were but One: He the Root, Shee the Branch ſprung out of his ſide. •



2 Staffe.

This (a) Man and (a) Mans, were plac'd in (b) Eden faire,
 To whom God gave use of all fruits most rare,
 Except the fruit of but (c) One only Tree,
 Which might not, on Deaths danger, tasted be :
 Which precept, kept, a Sacramentall- Signe
 Before them stood, of (d) lasting-Life Divine.

[a] Hee was called Ish, that is, Man : shee was called Ishah, that is, Mans; first, because shee was derived from Man: Secondly, for that she was made for Man.

[b] They being made of Dust, Gen.2.7. G O D notwithstanding preferreth them before all other Creatures: First, by putting in their Soul an Image of himself : Secondly, by seating them in the most glorious plot of the Earth, called Paradise ; that is, an Orchard, and that also seated in the most pleasant plot in the World: Eden. Thirdly, by giving them dominion over other his Creatures : Fourthly, by commending onely unto them Hieroglyphicks, or holy preaching signes, as followeth.

[c] This Commandement was laid upon them, that thereby they might profess subjection to the Creator. The Tree was called, the Tree of knowledge of good and evill, Gen.2.17. because it preached sacramentally to Adam, that he should do good in not eating of it: but he should do Evil in eating of it. Evil before he sinned, he knew only by speculation: but after he had sinned, he knew evil also by practice.

[d] This second Tree, sacramentally preached to Adam, that to them and their seed, Life should be immortall, if so they kept E L O H I M his Precepts. And therein it was a Figure of Christ Jesus, who is the true Lignum vitæ, Revel.2.2.2.

Staffe

A brieſe of the Bible.



3 Staſſe.

But (c) Sathan ſlie; the (f) Devill, bearing hate;
To God and Man, in this Mans bleſſed ſtate,
Poſſeſt the Serpent, who, of ſeature neat,
Enticed Eve ſorbidden fruit to eat;
(g) She took and taſted it and gave it Man,
Who ate and ſinn'd, and thus (h) Deaths power began.

[e] Adverſary. But created an Adverſary he was
not: but firſt together with the whole Army of An-
gels, he was created good, but ſinning againſt God,
God caſt him and all that ſinned with him downe
to Hell, 2 Pet. 2. 4. He can yet transform himſelf into
an Angell of Light in being a falſe Spirit in the
mouthes of men, 2 Cor. 11. 14, 15. and 1 King. 22. 22.
No marvell then, if here he could occupy the tongue
of the Serpent (the Serpent then beautifull) and ſo
ſpeak from his Jaws unto Hevah, ſhee as yet not ha-
ving like knowledge of the Creatures nature, as had
Adam: who before her Creation had ſeen and named
the Creatures.

[g] As Sathan durſt not firſt aſſaile Man: ſo hee
hoped that Woman once perverted, ſhee would eaſily
pervert Man. The like courſe take Hereticks and
Schifmaticks, creeping into houſes, & leading ſimple
womē captive: that ſo they being perverted, may like-
wiſe pervert the men they live with: or otherwiſe lead
the men ſuch a life, as they ſhall never have quiet by
them. Such a woman is the Devils dictatour & broker.

[h] Sin brought in Death: for having ſinned, Mor-
tality ſe zed on their nature: ſo that from the day of
their ſinning, their nature ever was dying. Before im-
mortall, but thenceforth mortall, ſubject to diſeaſes,
agues, gripings, by the which Nature finally is over-
thrown.



4 Staffe.

Their Souls, thus, stript of (a) Light and Holinesse,
 (b) They flie from God, o'rewhelm'd in deep distresse;
 But, He re-calls them, and to their Souls stain,
 Inflicts on both their (c) Bodies, pinching pain:
 Yet promise makes (d) Woman a Seed should bring
 Which should destroy the Sathans deadly sting.

[a] Thus they lost the Image of God : and in roome of Light, the minde was covered with spirituall Darknesse : the will possessed with unholinesse : from both which, proceeded the power of doing Evill. In this perversion therfore of the Souls Faculties, they carried in them the Image of the Devill.

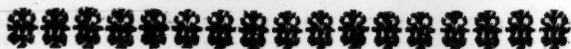
[b] Their Mind conceiving wrongly of God, the Will (which is as the foot of the Soule) willed to walk a wrong way. The erroneous mind begetteth an unholy Will, and from both proceed that Power, whereby they conceived & brought forth evill: where is now Free-will unto good ? This spirituall death of the Soule (for life to good was lost) lively preached the desert of eternall death.

[c] He enjoyneth Man (and all in Man) to labour in honest calling. The Magistrate is to wait on Majestracie : the Minister on his Ministerie : The Tradesman on his Trade, &c. every one serving the Lord in some sanctified calling. From the first houre of Creation, Mankinde was enjoyned to labour: but after the houre of his fall, he was enjoyned to labour with pain. And this is signified by the sweat of his face, which floweth from these two causes, inward

infirmity and outward pains taking. And to the end that there might be occasion of Mans labour, the Earth is cursed: after which curse, it bringeth forth bryars, brambles, and other annoying Creatures, which had no place in the first Creation holy, at least, as being hurtfull. The sight of these things, should teach Man much wisdom. Unto Woman hee appointed dolour of the Wombe, in bringing forth Children. As for the Serpent (Satan's instrument) he is enjoined, to go on the earth with his belly, and to feed of dust: between whom and Mankind, there should ever be enmity. Hereof it commeth, that neither Man can abide the Serpent, nor the Serpent brook Man.

[d] Woman being the first in transgression, is (by E L O H I M his free favour) here appointed to bring forth the Saving Seed, namely, Jesus the Christ. Between this blessed seed, and his members faithfull on the one side: and Sathan (the Serpents possessor) and his seed unfaithfull and rebellious people on the other side: betweene them (I say) is herefore decreed a spirituall battell. Sathan (called the Dragon, Revel. 12.7. it may be, because hee here possessed that kinde of Serpent) hee shall bruise the heele of Christ and his mysticall body: (far-enough from the heart) but the blessed Seed in the end breaketh the Dragons head, and casteth him out of Heaven, into the Earth, as worthy to be excommunicate to the death. This Seed of the Woman darkly preached here, is afterwards in God's Booke more and more clearly revealed and taught.

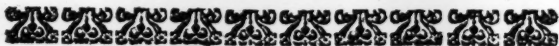
Staffe

*5 Staffe.*

This holy-seed, promise of Life (thus) giving;
 Adam, Her, (a) Hevah calls, Mother of Living;
 God (then) to pay Man and his Wife their Meed,
 Out of the (b) Garden drives them Both, with speed;
 Thus, Heav'n and Life lost, they lost Signes withall,
 Which holy-Signes, We, Sacraments, do call.

[a] Gen. 3. 20. As the Lord of Life was to come
 of womans (not of Mans) seed: so hee entitleth his
 wife Hevah, that is, Giving Life. From the Begin-
 ning, holy significative names were given: but wee
 neglect the wisdom of God.

[b] As the Lord is the onely institutor of Sacra-
 ments: so he hath appointed, that the Sacramentall
 Signe should be removed from These that have not
 the Thing signified by that signe. Adam and Hevah
 having in themselves (and for their seed) lost Hea-
 ven: they therfore are expelled the Garden, the signe
 of Heaven: having lost Life, they are banished from
 the sight of the Tree, that signified Life. Sacramen-
 tall signes therefore, are outward visible Creatures
 preaching unto Man some inward invisible grace:
 which inward thing or thing signified, is as verily to
 apprehended by Faith, as is the outward signe to be
 apprehended by the eye, hand, mouth.

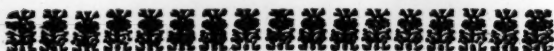
*6 Staffe.*

Eve, after this, conceiv'd, and brought forth (c) Cain,
 Then, holy Habel, Christ his picture, plain;

Whom

Whom, Cain did for his good deeds destroy
Instead of whom, she did good (d) Seth enjoy:
For, as from Cain came Men-monsters base,
So, from good Seth sprang many a gracious race.

[c] Whether Cain and Habel were Twins: Cain first came forth, and afterwards Habel in the same Conception, it is not plain. Yet considering, that Hevah was to increase & multiply for filling the earth, it not unlike, that in her strength, she brought forth more than one at a Birth-time. This the better may be leaned unto, seeing in Gen. 3. 1, 2. there is mention of two bringings forth, and but of one conception. Cain being taught Husbandry by his Father, and Habel instructed to keep sheep, Gen. 4. they brought Sacrifices to the Lord. Cain (as it seemeth) rather as standing in awe of his Father, but Habel offered with a free heart: which was cause that the Lord rejected Cain and accepted Habel, Cain seeing this rejection, he therefore slayeth Habel. As hereby appeareth Satans Serpentine seed: so, the first-born of the Holy-seed, is persecuted to death. This wicked-seed in Cain, argueth that Hevah had not conceived till after their fall: & therefore by consequent, that Adam had not carnally known the woman before their fall. For had he, (there being no sin in them to hinder the blessing) she must needs have conceived an holy seed, and so have brought forth no Murderer. That Habels Sacrifices pleased God, it was because hee first professed that manner of spirituall obedience, not of his own head, but by God his commandment: which precept he might well receive of his Father. Secondly, because in that Sacrifice, hee did (though darkly) see, that one was to be offered up a slain Sacrifice, for the sins of the People. In which respect Christ is said to be the Lambe slaine from the beginning of the World. [d] See upon the next Staffe. 7. Staffe.



7 Staffe.

To passe-by some, to (a) Sheth was Henoch given,
 Who walkt with God, till God took him to Heav'n;
 Lamech and Noah, Sheths religious race
 Match't with Cains daughters to their high disgrace:
 Which sin so grieved God, as (plainly) He
 Fore-told to Noe, the World should drowned be.

[a] Habell being flaine, God giveth to Adam
 Sheth in his roome. Sheth begot Enosh: Enosh,
 Kenan: Kenan, Mahalaleel: Mahalaleel: Jered:
 Jered begot Henoch, the seventh from Adam
 (Jude 14.) Henoch begot Methushelah: Methushe-
 lah, Lamech: Lamech, Noah: Noah begot Shem,
 Cham, and Japhet, elder brother of Shem. Gen. 10.
 21. Here Sheths seed was deeply degenerate from
 Henoch and Sheths sinceritie: for they seeing the
 daughters of men (viz. of Kains lawlesse race) to
 be faire, Sheths Pedigree marrieth with them: mixing
 the holy seed with the unholy: by reason whereof,
 Gyants and strong Miscreants abounded: called in
 the Hebrew Nephilim Fallers, for that they fell a-
 way from God and truth of Religion: for the term
 seemeth to be given them rather for their owne lo-
 falling, then because others fell prostrate unto them.
 This so vexed the Lord, as hee hastily repaireth to
 Noah, and fore-tels him (that hee may preach it to
 others) that after the experiment of 120 yeeres, hee
 would drown the whole World with water. Com-
 manding him in the mean time, to build an Arke of
 Gopher, wherein He and His might be saved. Not
 but

but it might have been built sooner, saving that God would so shew his exceeding long patience, if happily once they would return by repentance.



8 Staffe.

One hundred yeers and twenty, afterward,
Heav'ns (a) Cataracts were loos'd, Sea-shoars unbarr'd;
The rain and flouds those wicked-men destroy'd,
Ore all the earth prevail'd, all things annoy'd;
But, ere that day, as God had Noe fore-told,
He built an Ark of Pine-trees, room'd, three-fold.

[a] Noah preaching and building the Arke that 120 yeers, the people believed not the Spirit of God preaching in Noah : for the which, as their bodies were drowned in the Floud : so their soules now remain in the Prison of God his wrath, 1 Pet. 3. 18, 19, 20. That Arke was a figure of Baptisme : for as by that Arke Noah and his Family the faithfull (for Cham was not then seen-wicked) were saved from Jehovahs wrath : even so by Baptisme, the Faithfull are saved, and the lurking Hypocrite for the time fa- reth not the worse. But as all without the Ark, were utterly destroyed by the same water : even so shall Baptizing water be but a Sacrament of condemnation unto such as receive it unworthily : whether they be within the Arke (the visible Church) as was Cham, or baptized in the Church of the World, or or visible Worldlings, such as is that great Citie, Revel. 17. 18. For the Harlot mounted there on the waters, may well have relation to Noah here supported
of

of waters: which waters here, may fitly represent also the surges of affliction and troubles here, tossing the Church while she bideth here in this vale of misery. Which afflictions notwithstanding, shall be sanctified to her preservation, when otherwise to the wicked, they shall be but forerunners of eternall damnation.



9 Staffe.

Within this Ark, Noe and his children all,
Shem, Cham and Iaphet (a) came, were sav'd from thrall;
With severall sorts of creatures, in their kinde,
All which, in th' Ark, by Gods power, safeguard finde:
(b). After 12 moneths, the Men, their Wives, and all,
Out of the Ark did go, at Gods great call.

[a] The World was here 1656 yeers old, and so took his end with waters: Noah having in the Arke of every cleane beast for sacrifice, and uncleane for preservation of their kinde to the new World, as well as of the clean.

[b] Noah and his wife, with his three sonnes and their wives (even eight persons in the whole) as they went into the Arke at God his command: so they come not forth untill he command. Gen. 8. 16. Comming forth, Noah offereth sacrifice to GOD, whose favour was acceptable: and therefore the LORD blesseth NOAH to: hee beginning of the new World: promising, that hee would no more smite the World as hee had done with water: and therof he appointed the Rain-bow to be a signe sacramentall. Here was Noah permitted to eat flesh: but forbidden to eat of the bloud of beast, as a signe
how.

how much he abhorred the shedding of Mans blood. Which inhibition was renewed in the Ceremoniall Law of Moses : and stood firme untill the time of Grace, wherein such Ceremonies ceased:all the creature then being clean to the clean, and sanctified to the believer, by the Word and Prayer. Tit. i. 15.
1 Tim. 4. 4, 5.

10 *Staffe.*

As, Adam furnisht the first World, with Men ;
So, Noah, This, with people, fraught, agen :
From (a) Cham, the cursed Canaanites were born,
From Iaphets loyns, the Gentiles, long forlorn:
From blessed Shem, Heber and Abraham rose,
From these, the sacred blood of Israel flows.

[a] Noah planting of Vines, and drinking the juice of the grapes, he became drunken: and so lay in the midst of his Tent naked. Cham seeing it, telleth his two brethren. They comming backwards towards their father, do from their shoulders let fall a covering upon him. Noah awaking, and understanding what was done, hee curseth Cham in his sonne Canaan, of whom came the cursed Canaanites : but he blesteth the God of Shem, and prayeth that Japhet at last may come and dwell in Shems Tent. Of Japhet came the Gentiles. From Shem (supposed to be Melchisedek. Gen. 14 both the Hebrews, Greeks, Latines, old and new: & he was living, till about 77 years after Abram his calling out of Ur in Chaldea) from Shem, I say, the twelfth Worthy of the old world: and borne before the new world: from him
came

came Arphaxad : from Arphaxad, Selah, from Selah, Heber, (of whom the tongue was called Hebrew) from Heber, Peleg : from Peleg, Regu : from Regu Serug, from Serug, Nahor : from Nahor, Terah : from Terah, Abram the Grand-father of Israel, of whom came the Israelites.

For their birth and yeeres take it thus : Noah at 500 yeeres begetteth Japhet, Gen. 5. 32. Two yeeres after hee begetteth Shem, for two yeeres after the Flood, Shem is but 100 yeeres aged, Genesis 11. 10. As for that Verse in Genesis 10. 21. it is (according to the Hebrew) to be read thus : unto Shem, father of all the sonnes of Heber, brother of Japhet the elder, were children born. Whereupon followeth, that Cham was yongest, but the time of his birth left out, as unworthy the holy ghosts record.

1. Shem by Election made eldest, hee at an hundred yeeres begot Arpatchshad, and then liveth after that 500 yeeres.

2. Arpatchshad at 35 yeeres begets Shelah, living after that 403 yeeres.

3. Shelah at 30 begets Heber, living after 403 yeeres.

4. Heber at 34 begot Peleg, living after 430 yeeres.

5. Peleg at 30 yeeres begot Reu, or Regu, and after that he lived 209 yeeres.

6 Reu at 32 begot Serug, living after that 207 yeeres.

7. Serug at 30 begot Nahor, living after 200 yeeres.

8. Nahor at 29 begot Terah, living after that 119 yeeres.

9. Terah at 70 yeeres begetteth (as Noah at 500 yeeres did beget) that is, one of three : Abram, Nahor

chor and Hiran. In a word, Abram is here mentioned for elections sake, being otherwise begot in his fathers 130. It is thus gathered: his father Terah, died at 205. Gen. 11.32. Then Abram departing his fathers house is aged but 75. Gen. 12.4. Take 75 out of 205. and there remayneth 130. So aged then was Terah when he begot Abram. As for Gen. 12.1. It runneth thus in Hebrew propriety. And the Lord said, &c. or Then the Lord said, &c. for the Hebrew letter Vau can there be no Rationall.

*II Staffe.*

In (a) Abrams days, Idolatry did raigne;
 God, therfore (b) call'd him from Chaldea's plain;
 Who took his (c) Tent with him, did not long stand,
 But (d) followed God, as Child doth fathers hand:
 God promis'd him a numerous Seed of fame,
 And, Him, for (e) Abram, Abraham did name.

[a] Excepting Melchisedecke the Priest of the high God, and King of SALEM (Called also JEBUS of Jebusi, Gen. 10.16. but afterwards called JERU-SALEM of JEBU-SALEM if not of ABRAHAMS JIREH in Gen. 22.14. as some Hebrews will mystically by Titles change, teaching: That the Towne was changed to sacred use, even to be the figure of GOD his universall Church: excepting I say that MELCHISEDEK, there is mention of few that walked uprightly before JEHOVAH.

[b] The Lord [ABRAM then being 75 yeares old] picked him out of Chaldea, the Land of Shinar,

nar, and Nimrods Babel or Confusion: for there the Schismaticks from Shem builded: but their owne tongue was slit by J E H O V A H, as is conjectured, into 70, and so were scattered into divers parts of the Earth.

[c] The Father of the Faithfull lived in a Tent, and we should not think but our state is still moveable: for here is no abiding City.

[d] He followed the sound of God, as we should follow his Word in all things: the company of which intelligible sound (for it is not a Romish Noyse, but a distinct Voice) should draw us after it, as a Loadstone pulleth to it Iron. Together with Abram and Sarai his wife, there goeth forth Lot, the sonne of Haran Abrams brother. This L O T and his Family were with Abram, what time J E H O V A H (Gen. 12.) made first promise to Abram, that in his SEED all the earth should receive a blessing: for the seed of the Woman promised, Gen. 3. was to spring from Abrahams seed. But soon after (Gen. 13.) there being a controversie betwixt Abrams Herdmen, and the Herdmen of L O T, about pasture for their cattell, Abram (though more excellent) for peace sake, giveth L O T leave to choose what soyle he first would. L O T chooseth the Plain of Sodome, and so departeth, pitching his Tent at Sodome gates: But his fleshly choice was scourged: for in stead of good Abram, he found a beastly carnall people who daily vexed his heart, 2 Pet. 2. 7. Soon after, there being warres betwixt the five Kings of the five Cities of the Plaine on the one side: and the King of Babell, and his three Neighbour Kings on the other side: This last Party prevailing, Lot with all he had was carried away captive. Abram understanding hereof, hee mustred 318 of his own house: pursueth and recovereth

reth Lot again. In Abrams return, Melchisedek King of Shalem and Jehovahs high Priest did meet him, and offered to him Bread and Wine (a notable figure of the Bread and Wine, which J E S U S our Priest after Melchisedeks order hath offered to us believers (not to Sodoms People) to which Kingly Priest, Abraham tythed or payed tenths of all hee had where-withall the Royal Prince and Priest blesteth him, and the lesser is blessed of the greater, Gen. 14. Heb. 1. 2, 3, 4, 5, 6, 7. And what man should be greater then Abram, if not Shem, in whose Tent God was to dwell till Japhets (or the Gentiles) return to dwell in that Tent.

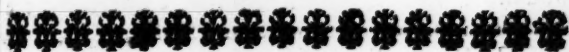
Lo by all these crosses not profiting much, after his deliverance (even by Abram, whose fellowship he neglected) he purchaseth place in Sodoms Town: But Abram returning to his place the vale of Mamre, the Lord there by vision confirmeth the former promise, and promileth him a large seed as also the land of Canaan for their possession. Abram beleeving the Lord, it is imputed to him for righteousness. Sarai being barren, she giveth her Ægyptian Maid to him, who knowing her, she bringeth forth Ismael.

[e] Abram being 99 yeares old, JEHOVAH appeareth and smiteth a Covenant with him: Abram was to walk uprightly before God: The Lord he was to be Abram GOD Al-sufficient, at every turn and straight. For printing this Covenant more deep in the breasts of Abram and Sarai, the Lord calleth Abram (in English, High-father) ABRAHAM (in English, The Father of a great multitude) and Sarai, in English my Princeesse, he calleth SARAH: that is interpreted, Princeesse. The lifting up of their names, meaning by that letter H, teacheth, how Covenant-smiting with God for upright worship, doth exalt, not

not embale man and woman. For the letter I (in Hebrew called Jod, and in Greeke Iota) Some Hebrews affirme it a wandrer, till it was prefixed to Moses successor Hoshea, termed after Jehoshua or Joshua. By like proportion it may put us in minde of that Seed of woman which finally was assumed of our Joshua or Jesus. But certain it is, that one Jod or jot of the Law must not perish, seeing Jesus is the verity therof. Together with his Covenant, the Lord adjoyneth a Seale, or exhibitiv Signe: for Abraham and his Male-seed hence-forth was to be circumcised. The cutting off that fore-skin of the Male his generative part, did preach a being conceived in sin, and therefore a need of Regeneration or New-birth. This Cut in the flesh is properly called the Signe of the Covenant. Gen. 17. 11. But improperly or Sacramentally, it is called the Covenant it self, verse 13. No new speech therefore it is to give unto the Signe the very name of the Thing signified that form of speaking is as ancient as Adam, who in Paradise the very day of his creation heard Trees to be called by the names of Life, Good, Evill, when as they were but Sacramentall signes of Life and of Knowledge good and Evil. These therefore that teach the Sacramentall Bread and Wine to be the reall or very body and bloud of Jesus, they speak against all Scripture: if not also the light of their own hearts.

After this the sins of Sodome, Gomorrah, Zebaim, Admah, Bela, crying to Heaven, God sendeth his Angels first, to fore-signifie their destruction unto Abraham (what time, Isaac was againe promised, Sarah laughing it to scorn, as a thing impossible, for her to bring forth) and afterward to Lot. The Angels send Lot and his wife out of the City to Belah, thenceforth called Zoar, for Lot was unwilling to

go to the Mountain. His Wife looking back is turned into a Salt Pillar for seasoning others by way of terrour. Then fire and brimstone from Heaven, devoures all. Lot after that removing unto the Mount, his daughters to have seed by their Father, made him drunk, and so lay with him. Unawares hee begetteth of them Moab, (of whom the Moabites) and Ben-ammi, of whom came the Ammonites. Which people, as they drew their originall from drunkenesse in the Flesh, so afterwards proved they drunken in the spirit, and of a drunken religion like Romanisme in the end of that Harlot in Revel. 17.



The World now aged 2107.

12 Staffe.

(a) Sarai, his wife, God (then) did Sarah call,
And (b) Circumcision did ordain, withall;
An holy-signe to (c) Abrahams male-seed,
Which, his blest Line observ'd, as God decreed:
Then, God, to Abraham, gave (d) Isaac good,
To gracious Isaac, (e) Iacob, next of blood.

[a] See for this change, in the former Staffe at the letter, [e] [b] a signe of the Covenant made betwixt Jehovah and Abraham. See for this in the former staffe at [e.]

[c] Given to the Male-seed, because H E is chief in Generation. Every Naturall Artist knows that. Secondly, Man was not made for the Woman, but the Woman for Man. Objection. Seeing Baptisme supplyeth Circumcision, what reason is there that Female

male should be baptized seeing they were not Circumcised. Answer, Indeed, Baptisme is the doore or entring Sacrament of the new Testaments Church, as was that of the Old. In this they have admittance. First, because they are capable of Water, but so they were not of Circumcision. Secondly, Paul teacheth Galat. 3:27, 28. That (howsoever there was difference between Jew and Gentile, Male and Female, concerning the former, yet) concerning Baptisme, Jew, and Gentile, Male and Female, are all one in Christ Jesus, whom they apprehend by faith. And herein (as in other things) it appeareth that the new Testament is more liberall handed, free-hearted, and more glorious then the former. Concerning the signification, look into the former Staffe, at [e].

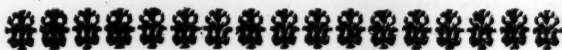
[d] Isaac in English Laughter. So called to put Abraham in minde of his faith, when believing that promise, he laughed: Secondly, to admonish Sarah of her want of faith when shee laughed the promise to scorn. Thirdly, to teach them both, and all the faithfull joyntly with them: That there is no happy laughter or joy, but in the Lords promises. He is the Son of the Promise, born, as it were, onely by Grace and besides Nature: his father then being aged 100 years as in Gen. 21. 5. and then Sarah aged 90. Gen. 17. 17. teaching all, that the blessing commeth by Grace, not by Nature. This Isaac, was the speciall fore-type of Christ Jesus the promised seed, the bringer of Grace to us: as also hee was an excellent figure of the state of every mystical member of Christ. All which, are not of Egyptian Hagar the bond-woman, (figure of the Law) as was mocking persecuting Ismael: but of Sarah the free-woman, figure of the Gospel and of Jerusalem from above, who is free with her children: reade Galat. 4. 22. to the end of that Chapter.

[e] Ja-

(e) Iacob, the yonger brother of Esau: of them the Lord said to Rebecca their mother (even before they were borne) the elder shall serve the yonger. And God in Mal. 1. saith, I have loved Iacob, and hated Esau, Rom 9 13. As God had chosen the one, and refused the other, so being born, Esau ran a reprobate race, hunting, sporting, with neglect of holy Sacrament: for he sold his interest of Canaan, the Sacrament of heaven, to his yonger brother, for a messie of red pottage: whereof he tooke his name Edom: even as the first Man from the red earth derived the terme, Adam. As for Iacob, he lived simply and truly, in holy calling, making high account of that Sacrament. And this was cause why Rebecca specially loved Iacob, using afterwards the helpe of a false finger, for getting the blessing to Iacob, preventing male-content Esau. For which, Esau threatening death, Iacob was glad to flye to his uncle Laban, and there to stay. There he was beguiled with Pink-eyed Leah, but married with Rachell or Rahel. One and twenty yeares after, he returneth home, and studieth the appeasement of Esau: teaching us therein, not only for peace sake to give place: but also, for procuring peace to use all lowly gesture and reverent termes, were it to one, as prophane and unworthy as Esau.

C

Staffe

13 *Staffe.*

This Jacob, (then) (a) God, Israel did name,
 Cause, wraſtling with Iehovah, He o're-came;
 And, afterward, to make his heart moſt glad,
 Twelve Sons call'd Patriarchs, old Iſrael had:
 Whoſe plenteous progeny, as great, as gay,
 Were Iſraelites, and Jews term'd, to this day.

The World now aged 1259.

[a] Jacob wraſtling with an Angell, representing the Lord, with whom we ought to wraſtle in Prayer, is thenceforth called Iſrael, in Engliſh prevailing with God, Genes. 32. 28. For all the Fore-elect of God are Prevailers with God. God may hoife them up and down for a time, and give them a nip in the fleſh, but when he hath caſt them down with the left hand, he will raiſe them up with the right: for that is the hand by which they prevail. He was called Jaacob, (not as many have imagined, of the Hebrew word, that ſignifieth to ſupplant or deceive, but of a Noun that ſignifieth an HEELE, for therof hee taketh his Name, Genes. 45. 26. Objection: But Eſau ſaith, Gen. 27. 36. that hee was well called Jaacob, becauſe hee had deceived him. Answer: The holy Ghoſt before gave the reaſon of his name, from his holding of Eſau by the heele at his birth-time: the holy Ghoſt his conſtruction, muſt be preferred before the private interpretation of Eſau: Secondly, Eſau doth there but proudly mock at Jaacob, wreſtling his name to ſuch a ſignification, as he might beſt play with-

withall in his peevish vain. Esau is too bad an Expofitor of the holy Ghosts words : and they too easily deceived, that will lean unto his prophane expofition, he fpeaking not out of the truth, but out of the very bitterneffe of his heart, flouting and jeering.



14 Staffe.

These were their names, Reuben and Simeon lie,
Levi and Indah, Dan and Napthali;
Gad, Asher, Ifachar and Zabulon,
Ioseph and Benjamin, the lovely Son:
This (a) Ioseph, by his brethrens envy great,
To Ægypt, sold, God rais'd to princely feat.

[a] Jacob having by his wife Rachel, first Ioseph, then Benjamin : for the residue were born of Leah, Zilpah, Bilhah : Ioseph was of his father principally affected through conceived hope of future good in him. Ioseph dreaming that the Sun, Moon, and eleven Stars should reverence him, Gen. 37. his father by that as by other things doth readily conclude, that himselfe and his other Sons should once do homage to Ioseph. This causeth the ten first (for Benjamin was yet very young) to take Ioseph, having him in the fields, to sell him away to certain Merchants, who afterwards bringing him into Ægypt, sold him unto Potiphar, Prince of O N. Steward unto Pharaoh. Ioseph thus packed away, his brethren dipping an upper parry coloured coat of Iosephs in bloud, they repair unto aged Israel, or Jaacob, and doe perswade him, that some wild beast had torn Ioseph. Old Israel too forgetfull of Iosephs dreams, doth give cred-

dit to their words, and therefore burſteth into deep lamentations.

Joſeph, placed in Potiphar the Eunuch his houſe, is for his beauty, luſted after, by his inordinate eyed Miſtris. She, having no bluſh in her fore-head, wooeth Joſeph to ſinne : but hee avoideth her alluring preſence. Her luſt, for that cannot be properly called Love, it turned into Hate. Shee therfore pulling his Garment from him, accuſeth him to her Husband, for a wanton Hebrew, and an Affailer of the Marriage-bed. He believing her, caſts Joſeph into priſon, the Kings Butler and Baker being in the priſon, they dreame dreams. Joſeph therby telleth the Butler, that within three days he ſhould be delivered and uſe his former office, but the Baker within three days ſhould die, which accordingly came to paſſe. After this, Pharaoh dreamed, that ſeven lean Kine, eat up ſeven fat ones : that ſeven withered eares of corn devoured ſeven wel liking ones. The King troubled about theſe Dreams, the Butler then remembered Joſeph: and told of him to Pharaoh. The King ſends for him, hee interpreteth the Dreames ſaying, that the next ſeven yeers ſhould be plentifull, but the ſeven after them, ſhould devoure all the plenty that went before them. Upon this the King delivered Joſeph, and putteth his Regall Ring on his hand; Joſeph is next to Pharaoh over all Ægypt, and by ſpeciall Commiſſion gathereth much Corne into Store-houſes, during the plentifull times, for the better nourishing of the body in the ſeven penurious yeers.

Staffe



The World aged 2198.

15 Staffe.

In (a) time of famine, aged (b) Israel,
 With all his sons, to Ægypt came to dwell;
 His Canaan left; where, Ioseph, with delight,
 Brought his old father into Pharo's sight:
 Who gives to Israel a dwelling place,
 The Land of (c) Goshen, filled with Gods grace.

[a] Iacob sending his sons into Ægypt to buy
 Corne, at their second comming thither Ioseph be-
 wrayeth himself to his Brethren: sending word back
 to his Father by them, that it was Pharaoh his will,
 and his desire that he would come up to Ægypt.

[b] Israel having consulted with the Lord at
 Beersheba, departed with his whole Family into Æ-
 gypt. The number of the Persons that came into Æ-
 gypt, are said by Moses, Gen. 46. to be 70. taking in-
 to that number Ioseph and his two sonnes, Manasseh
 and Ephraim. Blessed Steven in the Acts 7. 14. num-
 breth 75 soules: by which second number, wee are
 taught to account some, passed by of Moses. Some
 Writers do borrow unto this account, the four Mo-
 thers of the Patriarchs and the two sons of Judah,
 who were dead, before this Voyage in Canaan: and
 so make up, 75. besides Iacob himselfe. A second
 sort do, as M o s e s borrowed three from Iosephs
 house, for making up 70. so they borrow five more
 from Iosephs house, unborn at Moses time of ac-

compt; and these five are Sonnes and Nephews, 1.Chron.7.14,20. to Ephraim and Manasseh: by which accompt, they well observe, that Joseph seeth his children unto the third Generation, Gen.50.23. Both these opinions, if not judgments, of others learned set downe. In the third place, I will adde my conjecture, Moses having accompted the number of 70, he immediatly in the next Verse, Genes.46.26. addeth: All the souls that came with Jacob, &c. (besides Jaacobs sonnes wives) were in the whole, &c. The Patriarchs wives so plainly excepted, why may not Stephen borrow them to the making up of 75? Question. Moses hath no where affirmed how many the Wives were THEN living, how then should Steven accompt them? Answer? Holy Jude maketh mention of Henochs Prophecie, as also of a strife between Michael the Arch-angell and the Devill about the body of Moses: neither of which is once mentioned before in holy writ. Holy Paul (2 Tim.3.8.) telleth Timothy, how Jannes and Jambres were the Sorcerers that resisted Moses in Ægypt: yet neither Moses nor any Prophet after, maketh mention once of the number of the Sorcerers, nor of their names. As they had that by speciall Revelation, so, why may we not think, that Steven at that time (if not before) had the knowledge of that number by like Revelation, specially seeing Then he had a Miracle wrought in his eys, in that his beholding of Jesus, (Acts 7.55.) after an unutterable sort? For admit that these things did run in tradition (as the Sorcerers names be in the Talmud) yet must the holy men have their assurance by peculiar Revelation, seeing many things in Tradition were untrue and vain, and no tales more uncertaine, and oft times more false, then these in the Talmud.

[c] Shepherds being an abomination to the Ægyptian (some thinke from Exod. 8. 26.) because the Ægyptians worshipped some such beasts, as the Israelites slue for sacrifice: which is a cold suppose, that should rather make the Sacrificers hatefull, than Shepherds abominable: but the holy Ghost affirmeth that Calling to be ahhorred of them. Neither are we ignorant, that in every prophane Land, some Calling is of the Multitude held as abominable and lothsome, notwithstanding the necessity therof. I would to God it were not over-true, that the Shepherds of souls (the Keepers of Christs flock.) be held amongst us (as the Apostles sometimes were) for the Worlds of scourings, and that specially (which is a sinne of sinnes) in respect of their vocation and Ministry: which notwithstanding is of such necessity, as without it the World cannot stand. For were the Preachers of Righteousnesse with Noah shut up in the Ark, floods of fire would quickly consume the proud disdainfull Ægyptians.

A COMPUTATION OF
GENESIS.The age of
the World.

130

ADAM being aged 130 yeares, he
begetteth Sheth.

235

2 Sheth aged 105 yeares beget-
teth Enosh.

325

3 Enosh at 90 yeares begets Kenan.

395

Kenan at 70 yeares begets Mehalaleel.

460

5 Mahalaleel at 65 yeares begets Jared.

622

6 Jared at 162 yeares begets Henoch.

687

7 Henoch (the 7 from Adam, Jude 14)
at 65 yeares begets Mathushelah.

874

8 Mathushelah at 187 begets Lamech.

1056

9 Lamech at 182 yeares, begets Noah.

The age of
the World.

1536

10 Noah (the 10 from Adam, and the
Lord his Tenth out of the first World) at
480 yeares of age is foretold of the Flood.
Being 500 yeares aged hee begetteth Ja-
phet (for Gen. 10. 21. lyeth thus to be read
in the Hebrew: Unto Shem (the father of
all Hebers sonnes, brother to Japhet the
Elder) sprung a Seed. And in Noahs 600
year the Flood came.

1656

1658

1 Shem 2 yeares after the Flood (being
then but 100 yeares old, Gen. 11. 10: and
therfore begot in Noahs 502) begetteth
Arphaxad.

1993

2 Arphaxad at 35 begets Selah.

1723

3 Selah at 30 yeares begets Heber.

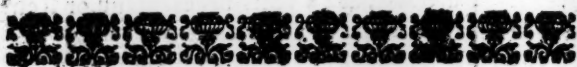
1757

4 Heber (the 7 from Henoch, & from
whom Abram and his seed took the name
of Hebrews) he at 34 yeares begets Peleg.

1787

5 Peleg (in whose time the Earth was
di-

		divided) at 30 years begets Regu, or Reu-
1819		6 Regu at 32 years begets Serug.
1849		7 Serug at 30 years begets Nahor.
1878		8 Nahor at 29 years begets Terah.
2008		9 Terah being 130 years old, compare Gen. 11.32. with Chap. 12.4.) begets Abram.
2083		10 Abram at 75 years, receiveth the promise. The 10. he was in the beginning of the new World as Noah, in the end of the Old,
2108		Abram at 100 yeers of age hath Isaac,
2168		11 Isaac at 60 years, hath Jacob and Esau.
2298		12 Jacob at 130 goeth into Ægypt with his 70 souls: Joseph then being aged 39.
2315		Jacob being fed 17 years by Joseph dyeth, being aged 147. Hee was the 12. of the new World: and left behinde him 12. Worthies peerlesse. On his death-bed he foretelleth every of them of future events: specially, that the Shiloh Christ should come out of Judah.
2369	The age of the World.	13 Joseph dyeth in Ægypt, being 110 years old: 54 years after his father. Before his death hee giveth charge, that at their removall to the Land of Promise, they should take his bones away with them. That afterwards was done: In the meantime, they embalme his corps, and chested him. And so endeth Genesis, containing from Adams Creation to Josephs death 2369.



Here, or within one Chapter of Exodus falleth out the Story of Job : for forme Poeticall : for matter, passing divine : Job laboureth to cleer himselfe of hypocrisie, but not in the best manner : for the extremity of his body and soules anguish, danteth his reason, and breaketh his Patience. His three Kinsfolks charge hypocrisie on his head. The doctrine they deliver, good : but they faile in their personall application. Their foolishnesse should reprove Mans folly. In the end, eloquent Elihu thrusts himselfe, in, reprovng both parties for folly : but for the upshot, Jehovah himselfe sits Umpire : justifying Job for his servant, and condemning his friends for their false Application. Job sacrificeth for his friends : The Lord is satisfied : Job enriched : and so endeth that divine Story : In every Allegation of Gods Mercies and Judgements having an eye unto the times of Genesis. But because Job came of Keturah, Abram his latter wife, and not of Sarah (Queen-mother of the faithfull) I therefore so passe from him, to Israels Seed,



The World aged 2434.

16 Staffe.

From Israels loyns a multitude did spring,
Which much perplexed the (a) Ægyptian-King;
Who, craftily and cruelly annoy'd
The Israelites, and all their Males destroy'd,
But, Moses, God preserv'd, and did him call,
(Eighty-years old) to ease poor Israels thrall.

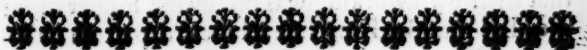
[a] There arose a new King in Ægypt (herewith-
all beginneth the Book of Exodus) who to keep the
Israelites under the yoke, did command the Hebrew-
Midwives, (Shiprah and Puah) to kill all the sons:
but they fearing God, would not. After this there-
fore, hee chargeth that every Male-childe should be
cast into the River. At this time Amram (of the
Tribe of Levie) had married with Jochabed (a
daughter of Levie) by whom a Sonne was brought
forth: this being about 64 years after Joseph. Shee
maketh an Ark of Reed, Slime and Pitch: who laying
the childe therein, committed it to the River. His Si-
ster standing aloof to see what would become of the
childe, lo the daughter of Pharaoh (for the Ægypt-
ian Kings were commonly so called) came to bathe
at the River, who espying the Arke tooke it up and
opened it. The Child weeping, shee had compassion
on it. His Sister seeing that, shee steppeth to the
Princessse, and demandeth if shee shall fetch a Nurse
unto her.

Shee assents. His Sister bringeth the Mother, to
whom:

whom the Princeſſe commendeth it: commanding her to attend it. The Child being grown, ſhe brings him to the Princeſſe, who calleth him **Mofes**, becauſe ſhe drew him out of the water.

Mofes being much more grown, hee leaveth the Court, goeth downe to his brethren the Hebrews: who ſeeing an Egyptian ſmiting an Hebrew, he ariſeth and ſlayeth him. Afterwards ſeeing two Hebrews ſtrive, he rebuked the wrong doer: The wretch replying, Thinkeſt thou to kill mee as thou didſt the Egyptian? Mofes hereupon fled (for feare of Pharaoh) into the Land of Midian: who there was entertained of a Prince, who gave his daughter Zipporah for wife to Mofes. Mofes after this, keeping ſheep by the Mount Horeb (called alſo Sinai) to him there the Lord appeared, ſpeaking out of the miſt of a burning Buſh, giving him Commiſſion to fetch his people out of Egypt, where mightily they groined under the yoke of bondage: joyning in commiſſion with him, his brother Aaron of more excellent utterance than Mofes. The former King dead. Mofes and Aaron come unto the Hebrews & do tell them, that **I A M T H A T I A'M**, had ſent them for their deliverance. Mofes & Aaron comming unto them: lo all the people were joyned unto the Idols and filthineſſes of Egypt (Ezek. 20. 5, 6, 7, 8, 9) but the Lord having a reſpect unto his own Name, forſook them not: but ſtrengthened Mofes and Aaron unto the worke: who boldly (as it were oppoſing the ſheep-crook to the Egyptian Scepter) do come unto Pharaoh, telling him, that **J E H O V A H** commandeth him to let his Iſrael depart the Land. The King proudly replyeth, Who is **J E H O V A H**? as alſo, upbraydeth Mofes and Aaron with hindring the peoples work. Immediatly wherupon the tyrannous and cruel King com-

commandeth work at the peoples hands, and denieth them, therewithall, necessities to the work. Here the people murmur against Moses, as being the very Author of their further slavery: so farre were they from seeing, that Satan rag'd the more because his time was short, for retayning them in Idolatrous bondage.

*17 Staffe.*

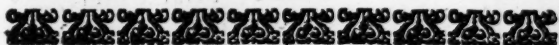
Where, he and Aaron (sprung from Levies race)
(a) Great Wonders wrought before Kings Pharaoh's face;
Disgracing his Magicians, to their smart,
Yes would not he let Israel depart:
The Lord, therefore, doth (b) Moses to him call,
And shews him what should afterward befall.

[a] Moses being now 80 years old, and Aaron 83. *Exod. 7. 7.* They wrought certain Miracles before the King. First, Aaron casteth forth his Rod, and loe, it became a Serpent. The Egyptian false Prophets (Jannes and Jambres) do the like with their Rods: but Aarons Rod devoured theirs. Here Pharaoh his heart was hardned: but for outward Plague, there was not any now inflicted. The next day after, Pharaoh comming forth to the River (like enough to be Nilus) Aaron there smiteth the waters, and they were turned into bloud, by reason wherof, the Fish died. The like did the Sorcerers: Pharaoh therefore departeth hard-hearted. This was the first Plague. Afterwards, Aaron by the command of Moses, (and Moses had ever his command from *JEHOVAH*) smote the Rivers with Frogs, in so much as they

they crawled into the Kings houses, and climbed into his Chambers. The Enchanters did so. He was more hardned. The second Plague. Next, the dust of the Earth was smitten, wherupon followed Lice. Here the Magicians attempted to do the like, but they could not, wherupon they acknowledged that Aaron wrought by the Finger of God (secretly granting, that their own working, was but by the Finger of the Devill.) But the King like a block departeth unbelieving. This was the third externall Plague: Wherewith may be observed, that all false Miracles (such as Rome brags of) are not worth a louse. The next day, Aaron caused swarms of Flies to infest all Ægypt, (no such thing fell in Goshen) but upon Pharaohs prayer to Moses, Moses prayeth and they departed: but Pharaohs heart relented not. That was the fourth Plague. The fifth Plague was a Murrian upon all Ægyptian Cattle. The sixth Plague, was a Scab upon Man and Beast. The seventh Plague, was the causing of Thunder, Hail, Lightning, to the destruction of Beasts and Herbs in Ægypt: but still (so soon as the Plague ceased) Pharaoh denied passage to Israel. After that, Moses stretching his Rod upon Ægypt, the East-winde brought in Grasshoppers, covering all that Land: That the eight Plague. The ninth Plague was a fearfull palpable darknesse brought over all Ægypt (for light was then in Goshen) wherupon Pharaoh his heart grew more obdured.

[b] The Lord having decreed that upon the next Plague, the Plaguy King, should not onely give leave, but command them to depart, hee therfore (for an everlasting Memoriall of his peoples delivery out of the Land of bondage) doth call Moses unto him, and enformeth him, how he should teach the people

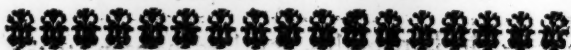
to perform his Will. Note, As this pestilent King was a lively figure of the Dragon, and his Horned Kings, enthralling the Church of God : so that Ægypt was a forcible fore-figure of the false Church, Revel. 11.8. over the which Leviathan ruleth, and with the which, the Israel of God must have no spirituall Communion : that is, the Faithfull must not any way communicate with her false worship and false Spirit, wherewith she is inspired. For to the false Church, for abusing the ten Commandements, are the 10 Plagues of God appointed : even all the Plagues that are written in the Law. In the book of Revelation, the Viols of Gods wrath are powred out with allusion to this story.

*18 Staffe.*

Go, (a) take (says God) a Lambe, old, but one year,
A spotlesse-male, each House that God does fear;
Kill the said Lambe, the flesh with fire well rost,
And, with its blond, besprinkle each doors post :
Then, with unleaven'd-bread and sowre herbs eat
This rosted Lambe, the Sacramentall-meat.

[a] The Lord by this, doth lead the people to the blessed Seed promised to Adam, Gen. 3. to Abraham, Gen. 12.3. by whom all True Believers should obtain the blessing : First the Jew, then the Gentile. This Lambe spotlesse, signified (the Lambe slaine from the beginning of the World) Christ Jesus without spot or sinne : whose blood shed and sprinkled upon the doore cheekes of our Conscience, doth put away the second Death far from us.

As the Lambe of God, for taking away the sinne of the World, was rosted and tryed as gold in the fire, by the fiery heat of his sufferings, for taking away our sinne: so (as the eating of him is by the Tooth of Faith: for faithlesse people are herein toothlesse) the faithfull must not think to enjoy that mysticall Lambe unto life, without eating the soure herbs of affliction, a bitter Cup unto the flesh. Neither must in this spirituall Banquet come any leavened, soure bread (that is maliciousnesse, wickednesse, 1 Cor. 5. 8.) hercof every man must purge his owne heart (as his Houle) as also the Assembly (in pain of death) must take heed that no open uncircumcised (that is, known wicked) be admitted amongst them: for such Leaven will be cause, that their rejoycing shal not be good, (1 Cor. 5. 6, 7) Provided such a one be not a cleaving-tare, which in that estate cannot be pulled up without harming some wheat, some faithfull of the Kingdome, (Math. 13. 29, 30.) As for Tares, their permission is no allowance, nor is their sinne leaven to any, that entertain it not into liking. For this, do consider the doctrine in my Antideton.



19 Staffe.

That (a) night, an Angell did through Egypt fly,
And where the bloud was sprinkled, passed by;
But, where 'twas not, he slue with deadly hand
First-born of Man and Beast, throughout the Land;
The cry wherof made Pharaon, straight (b) give way
That Israel should depart, without delay.

[a] The Hebrew people did keep the former instituted

stituted Feast, omitting no Ceremony enjoined. The same night, the destroying Angell passed through Ægypt, and slue all the first-born of Man & Beast (and this was the 10 Plague) but no such thing befell unto Israel: for which they were ever after to consecrate the first-born of Man and Beast unto J E H O V A H their Deliverer. Because the Angell in destroying the Ægyptians, did passe over the Hebrewes (whose doores were smitten with the Lambs blood) therefore that Feast ever after was called the Passeeover: in eating the Lambe, they were said to eat the Passeeover, though indeed they but eat the signe of the Passeeover, or the Memoriall of the Angell his passing over the Hebrews houses.

[b] An horrible noyse being made by the roings of the uncircumcised, Pharaoh ariseth & giveth commandement to Moses and Aaron, that they together with the people (and all that ever they had) should depart Ægypt. The Lord before this, having made his people gracious in the eyes of the Ægyptians, in somuch as they let the Hebrews (upon former petition, *Exod. 11. 2, 3.*) enjoy their jewels of silver and gold: Lo, here the uncircumcised with one consent hasten Israel out of Ægypt, lest their tarrying longer, should be the death of All. (*Exod. 12. 30. &c.*)

Thus the Lords people, who had the Ægyptians terrible unto them, they now are to the Ægyptians as Pillars of smoke, and as SALOMON, (*Cant 6. 3.*) saith, terrible as an Army with Banners. The Lord put his beauty upon them. (*Ezech. 16.*) And lo, they depart with the jewels of the Heathen: and good reason that the Gentiles bring their glory unto Sarabs Jerusalem and free-born children.

As for the time of their abode in Ægypt, it was but about 215 years. For their persecution begun by

Ismael the Egyptian intreating Isaac badly from that time unto the expiration of Egyptian bondage, were to be but 400 yeares, Gen. 15. 13. &c. Thirty yeares before which persecution begun by Ismael, the Promise was given unto Abram in Genes. 12. Which whole summe of 3400 yeares are together summed up at Israels departure out of Egypt, in Exod. 12. 40. 45. accompting so the pilgrimage of Abram, to whom the Promise was given, so well as the peregrination of his Seed. Nor can the Ages of the Fathers bear one year more, as Rabanus Maurus long since could well observe. But the Apostle in Gal. 3. may teach our sluggish spirits that, who from the Promise, to the gift of the law upon Israels comming out of Egypt, accompteth but 430 yeares. That is, 225 yeares from the Promise unto Jacobs going down to Egypt, and 215 yeares thence unto the gift of the Law.



20 Staffe.

Then, Moses led all Israel, out of hand,
Toward the (a) Desert unto Canaan-land;
But (b) Pharaos arm'd his Chariots, fierce, and proud,
Purs'd the Israelites, their ruine vow'd:
But, Israels God, 'ith' Sea, his Chariots drown'd,
And did proud Pharaos and his host confound.

[a] When Jacob came into Egypt, there were not 80 persons in all: but now when Moses carrieth them out of Egypt, they are six hundred thousand men,

men, besides women and children. They departed out of Egypt, 430 yeares after the Promise made to Abraham (Genes. 12. 3.) That in his seed all Nations shall be blessed: meaning, through Christ that should assume the seed of Abraham, Hebrews 2. 16. Abraham was foretold, Genes. 15. 13. that his seed should be a stranger and hardly intreated 400 yeares. The first hard intreaty of his Seed (I reade of) was Ismael his persecuting of Isaac, (Genes. 21. 9.) compared with Galat. 4. 29.) from which time, untill this departure out of Egypt towards the Land of Rest, I suppose 400 yeares. From Ismaels Mock, back unto the Promise, 30 yeares: From the Promise, back unto Abrahams birth, were 75 yeares, Gen. 12. 4. From Abrahams birth, back unto the Flood, 352. yeares. All summed together, will be found from the Flood unto the departure out of Egypt, 857 yeares. The Moneth of their Deliverance, being in Civill accompt the Seventh, was hence-forth called (by Jehoyahs command, (Exod. 12. 2) the first Moneth, as deserving in Ecclesiastick accompt the first place: why then should fantastick Spirits marvell at Our Celebrating of the first day of the weeke, (rather than another) seeing in that day our Saviour Rising from death, cleerly delivered us, from a more palpable darknesse than that of Egypt, and from the power of a more mighty Adversary than was Pharaoh? especially seeing Paul (a Master-builder) enjoined that day unto the Churches, 1 Cor. 16. 1. As also the head of the building, himselfe solemnized it, by five speciall Appearances and Preachings.

[b] Pharaoh pursuing, Jehovah teacheth Moses how the People should passe thorow the Red Sea. The Sea divided it selfe, and stood upon heaps on.

on either hand. The Israelites paffe easily though Pharaoh with his Chariots, pursueth. The heaps of water fall down upon him, his people and Chariots so that they sunk down under the waves like a stone. A judgement due to persecutors of the true Church. This passing of the Israelites through the Sea, was a figure of Baptisme, by the which we are saved, 1 Corinth. 1. 2. A Seal of Salvation to the Israel of God that is, to the Faithfull: but a seale of condemnation unto the spirituall Egyptians, I meane the unfaithfull, whether within or without the Church visible. The wicked had better never have come in to Baptisme water, then not die to sinne and Egyptian Idolatry.



21 Staffe.

For which redemption, Moses sings a song,
And having praised God, he leads along
His mighty people, to (a) Mount-Sinai, steep,
Where, for one year (their Tents being pitcht) they keep
There, in the Mount, God did with Moses talk,
And taught him how the people (thence) should walk.

[a] Called also Horeb the Mount where Jehovah appeared to Moses, in fiery Bush. No marvell if the Lord bad Moses, Exod. 3 5. put off his shoes, because of the ground appointed to speciall holy use: for here JEHOVAH talked after an un-utterable familiarity with Moses, giving to Moses, (for the peoples use) the ten Commandements written in two Columes or Tables of stone. Together with them Laws Morall, the Lord gave Laws Ceremoniall for
Spiri-

though spirituall exercise : choosing the Tribe of Levi for
aps of Ministers in spirituall businesse. Levi having three
various sonnes, Gherſhon, Kohah, Merari, Genes. 46. 11. the
stone Families of them three, they had, each Family his
church peculiar charge in the spirituall (or as wee call it Ec-
clesiasticall) service : neither was every of these Fa-
amilies (not marked of many Writers) capable of the
God Priest-hood. The Family of Kohath (whereof was
anari Aaron) was chosen to the most sacred things in that
e un service: The Family of Gershon, in the second place,
church had their peculiar Charge: for otherwise Jehovah
ne in jealous of order in his Service) would slay them,
egypt Num. 4. The Family of Merari, was chosen to the
third and most inferiour Service, Numb. 4. 29. No
marvell then if Uzzah, 1 Chron. 6. 29. was slain for
touching the Arke, 1 Chron. 13. 10. seeing neither
of the two latter Families might touch it. Neither
was He a meer private man (as many have ignorant-
ly taught) but a Levite. Herewith would be obser-
ved, that eleven Tribes did mayntain the twelfth: and
the twelfth Tribe was onely Ministers. Whereupon
must follow, God blessing the twelfth with like in-
crease of seed, that every eleven did mayntayn one
Levite or Minister. Said I that eleven Israelites did
so mayntayn one Minister? I did: and that is the
shame of our Age, wherein 220 Christians will hard-
ly sustaine one Minister. The people then were en-
joynd to give their Tenth unto the Levites yeerly,
and every third yeer of another kinde of tenth: and
every yeer unto the Priests their first-fruits: besides
other duties of vow and Alter. The Levites againe
were enjoynd, to give the tenth of their tenth unto
the Priest, Deut. 14. Numb. 18. Levit. 27. and Deut.
26. all teaching us, that inferiour and superiour Mi-
nistry teaching and ruling well, are to be made par-
takers

takers of all the good things wee have : Galat. 6. 6.
 1 Tim. 5. 17. Together with the Lawes Morall and
 Ceremoniall, the Lord gave Judiciall Laws : by
 whose exercise, the breaches of the former might be
 corrected. All these three sorts of Laws were (for
 their outward face or letter) peculiar unto Canaan
 the Land of Promise. Deut. 4. 5, 12, 13, 14, 27, 28,
 &c. Deut. 13. 5, 9, 10, 11. &c. In the first Comman-
 dement of the second Table, Children are comman-
 ded to honour Parents: the Blessing therefore appoin-
 ted, being : They, the Parents should give them long
 life in Canaan, not in the Wildernesse, or other
 places of the World. By all which, as I observe Je-
 hovah his Eye, looking in the gift of all these Laws,
 specially to Canaan : so I cannot but mightily mar-
 vell at our ignorant frantick Spirits, that urge Judi-
 ciall Government, Literall Government, on the
 New Testaments Churches, Churches of the Gen-
 tiles. To these fanaticall Spirits, the reading of Mo-
 ses (as unto the Jews) is a Covering, 2 Cor. 3. 15.
 urging Letter, instead of Spirit. The Spirit, or in-
 ward soule of all them Laws continue in Christ, but
 the Letter or externall face is done away. This is
 called (in comparison of the former) Grace and
 Truth, John 1. 17. Let R. Broughton then, and his
 giddy headed Opinators, not any longer teach, that
 our Princes should Judaize. Canaan was under that
 Schoolmaster, not Jerusalem that is from above. Elias
 (indeed) called down fire, but the Apostles by their
 place were called to be of another spirit. The equity
 of Judicials was ever written in the hearts of all
 Heathen : but the Mosaique literall practice therof,
 was tied onely to Canaan, and made a Peculiar to
 that people, during the time of that Commonwealths
 continuance.

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22 Staffe.

The (a) Tabernacles patern, there, he saw;
And, there, deliver'd was each holy Law;
By which the Israelites should God obey,
And by his servants guide, walk the right way:
Then, God, the (b) Tribe of Levi, Priests did make,
The Tabernacles service for to take.

[a] Moses being in the Mount forty days, and forty Nights, the Lord here instructed him concerning the form of the Tabernacle, wherein the Priests & Levites were to minister, as also, wherein the people should assemble. The Tabernacle was distributed into three speciall Rooms. The uttermost, was called the Court, into it Prince and people came. The inner Room was called Holy, therein the Priests ordinarily sacrificed. The innermost Room was called most holy: therein the High Priest entred to sacrifice but once a yeare. Now for the stuffe it should consist of, wherewithall be covered, how fashioned, where placed, what instruments should be used in it, &c. all this was commanded to Moses, neither might hee Adde, Dctract, or Alter any jod thereof: neither did he, for he was faithfull in all his house, Heb. 3.5.

[b] As the Tribe of Levi was chosen to service of the Tabernacle, so neither might they meddle therewith in their unripe years: for Boys are unfit for holy Ministry. At 25 years they entred into the Tabernacle for doing common, inferiour duties, as also to see and behold their elder brethren how they slaugh-

slaughtered the beasts, how they cut them up and disposed things. And shall we admit boyish novices and ignorant Lay-elders into the Church, there to meddle with the Word, before they have learned Orthosomein to Cut, or Divide the Word aright? God grant our King may see this redressed. For meddling with preaching, before we have once read the Bible thorough, much lesse understand it, it is come to pass, that Churches be filled with much winde and small matter. And people thinking that there is no more Divinity in the Text, then our young Student utters, they hereupon are carried strongly in the despight of that sacred ordinance.

Secondly, the Levites having spent some five yeeres that way, then at 30 they began to serve. At 50 yeeres, the time of impotency, they were not exalted into higher rooms: for there was no higher for them, but discharged of the former painfull place having due and liberall mayntenance from the Altar and Tabernacle, as be seemed those that were aged, and for their former faithfulness had deserved all due honor and reverence. But in our dayes, for the most part, No longer pipe, no longer dance. When men have deserved well for their former endeavours, they would have them now (their strength being past) to have no longer credit, nor mayntenance: for all this, compare Numb. 4. 47. with Numb. 8. 24, 25, 26.

The Priests lips were to preserve knowledge, and the people were to seek the Law at his mouth, Malachy 2. 7. and herewithall, Moses charged Levi, Deut. 33. 8, 10. First, the people bringing beasts to the door of the Tabernacle, that they might be slaughtered for sinne, did thereby professe the necessity of the death of the promised Seed, for sinne: as also, Secondly, by putting their hand on the beasts head, they pro-

professed that themselves deserved the same death for sin. Thirdly, And in as much as they brought the Beasts to be offered up (not by their own hand) but by the Priests, they thereby professed, that it was not in their own power to sacrifice for the least sin, but that it must be offered up by him, that was figured out under that Priesthood: namely, by Christ, who was both the Sacrifice, and Sacrificer. Fourthly, By the High Priest his once a year entring into the holiest place was more plainly typed forth the Messiah, who once should offer up, for altogether, Heb. 7. 27. a Sacrifice and Oblation, that neither needed to be offered up daily (as were the former) nor cannot be offered by any, but by him that is Priest (not according to Levi, on whom Rome holdeth her Priesthood, but) according to the order of Melchisedech: but of Christ himselfe that is testified, Heb. 7. 17. namely, that onely to H I M, that Everlasting Priesthood was committed: a Priesthood that needeth no Successor as did Aarons (because they were ever dying) for this Priest continueth for ever with his One sufficient, perfect Sacrifice, Heb. 7. 22, 23, 24, 25, 26, 27.

That Bread and Wine therefore, left by CHRIST unto his Church, hath been improperly called a Sacrifice, seeing they are but signes of that Sacrifice: signes of that Body & Bloud. Nor yet naked signes, but signes exhibitive: sealing as verily Christ unto the souls of the Faithfull, as they verily receive into their mouth, the Bread and Wine. Their mouth no more surely receiveth the signes then their soule the thing signified.

§ By the peoples Washings and Purifyings, they professed what purity was required of such as beare the name of JEHOVAHS Israel.

6. By the Priests Garments, as also other their pure observations, they were taught how Pure, Spotlesse, and without sin, the expected Priest, Messiah should be. Neither might such, having faine from Jehovahs service to Idols, minister before the Altar again: but only (after Repentance) were to be exercised in common Leviticall duties, Ezech. 44. 10, 11, 12, 13. Some hereupon have taught, that in like sort, Hee that should slide from the true Christian worship, unto the Idolatrous Christian worship, should ever after that stand uncapable of any ministeriall place in Christs Church. But their ignorance in this, as in other things deeply appeareth, in labouring to make an open Dissimilitude, a Similitude.

1. Them Levites fell away from a ministeriall calling: but some of these Christians did fall but as private men.

2. The Levites fell from open truth, to open grosse Idolatry, even to the Idols of the Gentiles: as for these Christians, they fell divers of them upon a doubting of some truth: these they fell unto, being likewise Professors of Christ, diers for the Name of Christ: whereas the Levites fall was as inexcusable (and more too) as if a Christian should become a Jew or Turk.)

3 The Levites falling, they served before the Idols: so have not many of these during their fall.

4 The Levites returning by Repentance, were not debarred all ministeriall service: but they would debarre the poor Christians, simply for ever from all office ministeriall. And yet in after time, the strictest Pastor of the Seperatists, hath altered his judgment, & made it one with mine, when for promoting some of his people unto certain Church-offices, he enforced

his hearers (contrary to his former arguments in writings) to receive such Apostataes into office : which M. George Iohnson hath also pressed in his Book particularly, whereof also, my selfe and others be acquainted.

5. If it may please them to ponder the Lord his Word better, before they publish their own Word to the whole World, they shall finde (as I observed in the former Staffe) that all sorts of Levites (though spotlesse) were not capable of Priesthood, and so of standing before the Altar : As Kohath and Aaron, their Family was chosen to the Priests work : so this sort of Levits, could onely be said to be debarred the Altar : as for the other, though they never fell, yet they might not meddle with that piece of Service. If the Levits of the Families of Kohath and Merari so fell, they notwithstanding are not debarred their former place. Onely, one sort of Levits Bear that shame of being debarred their former height of Calling : and they be such, as in the former height, did bear a lively resemblance of Christ. For such as had made so fearfull a Fall, to have been restored or lifted up into that place, that specially typed out our spotlesse Priest Jesus : having been so notably spotted with open palpable Idolatry, would have been derogatory unto Christ figured. If a blemish in one of their bodies made him incapable of Priesthood, then no marvell, if so grisly a fall, put him from that sacred figuring seat.

Thus, where divers (whose names I willingly conceal) have thought that that Deposition was nothing Ceremoniall, & therefore with too open sound, did smite up their Drum, and display their Banner, they see the very ground of all their hope cashiered, and quasht with a wet finger.

Objection. Paul would have him Unrebukable.

Answ. So would I have every Minister unrebukeable: but if we shall have no man, that at any time of his life hath committed grosse sin (for so you have taught) for to meddle at all with any Church office: Surely, I cannot tell how, Rome, Corinth, Asia Minor, shall ever come to have Church Officers. Paul would, and so would I, that every common Professor of Christ should live unrebukable: and our Saviour in Matth. 5. doth command every Christian to be perfect, as our heavenly Father is perfect: much more I wish it in the teacher of the people: but to say that a matter of Rebuke, doth debar a man simply from all such Office, is as though one should say: Christians ought to live unrebukable: If therefore any commit matter of Rebuke, he is no more (notwithstanding Repentance) to be admitted to the place of a Christian: for to use their own reason) he must bear his shame: that is, Hee must be in a lower place than before: but hee was in the estate of a Christian before, therefore now (notwithstanding repentance) he may not be restored to the state of a Christian. Such an Argument would beseem Novatus or rather Novatianus, who is said to deny such for ever a place in their Church, as once had fallen into sin. Nay, this is worse than that of Novatianus, for hee denied the dignity of a Christian to him, that before had fallen in a Christian place: but this new-learning denieth office to him, that never fell in office.

Wisely foresaw the holy Ghost this soare, and therefore hath left a plaster accordingly in the Gospel, where he propoundeth unto us Persons Rebukeable, both before and after their calling: yet neither it debarred the first from carry, nor the second from the continuance in their holy Church Function. Mathew
and

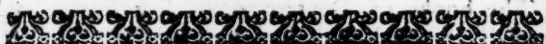
and Paul, notably rebukable Before : Peter and Barnabas, notably rebukable After their Calling. Matthew a Publican : Paul an abominable Bloud-sucker. Peter first an Apostate, secondly, together with Barnabas taken tardy with fowle dissembling. And if in any, there should of absolute necessity have bin conversation unrebukable, it had bin highly necessary in the Master Builders.

If any of absolute necessity, should have been unrebukable as was Christ, then necessarily such should have been his hands, for such were they in their work. Every one will cast their eye backe unto the Master-workman, and think themselves happy if they can but attain to be so perfect : why then would Christ call into office, such as might after fall and scandalize the holy truth? had it not been more credit to his cause, that such should first have preached, as might every way be unrebukable? would not the people the sooner have believed, when they had seen the Faith of Christ so powerfull in the Apostle, as he never once fell after the preaching thereof?

Surely, surely Brethren, as it would have gone hard with a man that should come to his death-bed unrepentant : if Christ had not left one President of granting Remission of Sin at the last houre : so, had wee not sufficient presidents, of Jesus his Calling men To, and continuing men In the Church-office (yea a more excellent office than any of us can bear) it would go hard with the poor Church. Except Angels came from Heaven, I trow thee would never be furnished with men.

As the Priests were called to figure Christ spotlesse, even as the spotlesse Lambe figured his Sacrifice : so there was required in them Persons, all outward shew of puritie. David was a speciall figure of

Christ the Warriour : Solomon of Christ the Churches Spouse : but they and their Seed might enjoy that Regall room , notwithstanding they had blemishes in their Bodies , and though they weare unwashed Garments, &c. But for the Levites of Aarons Family , one blemish would put them by : and herein they fully represented our Sacrifice and Sacrificer spotlesse, without which there had been no Redemption for sin. If Church-officers now shadow Christ his Priesthood , as did the former , then there were some likelihood of this : namely , That persons reproveable for passed fact, were ever afterwards (notwithstanding repentance) utterly uncapable of entering into , and still retaining any Ecclesiasticall function. But I trow , none are so grosse to affirme, that the new Church , or new Testaments Church, her Ministry , doth so fore-type, fore-figure , or shadow the Priest everlasting , even J E S U S ordained by oath, a Priest for ever after the Order of Melchisedech, which I see not why any should any longer retain such an Argument of Angelike Ministry. For better understanding the Leviticall Ceremonies , read my
 Manuell of the Bibles
 doctrine,

23 *Staffe.*

The (a) Tabernacle built, all well effected,
 They, to old Canaan (now) their course directed;
 (b) But, by the way, they sinfull courses ran,
 For which, the Lord destroyed every man;
 (Save Caleb and good Iosua) even all
 Of years, which had escaped Egyp^ts thrall.

[a] For beginning and perfecting the glorious work of the Tabernacle the Lord gave singular gifts unto Bezaleel of Judahs Tribe, and to Aholiah of the Tribe of Dan. No common gifts are required in the builders and rearers up of Churches: for of the Church Universall or Catholike was the Tabernacle a type or figure: yet but of a Church in the Wildernesse: as also in Canaan under the warfare of the Church: for only peaceable Solomon must build the glorious house of Jehovah: Secondly, the Tabernacle being joyned together and reared up, great cnoylings and consecrations were required and performed that so Jehovah might dwell in it continually, Exod. 40.

Here endeth **E x o d u s**, or the Book of going out, that is, out of Ægypt.

The next Book **LEVITICUS**, is spent in-rehearfall of the service of the Levits.

The Book of **NUMBERS** spendeth it self in Numbring the Removals, & pitchings of Israel his Tents. Secondly, in numbring the people, and divers worthy Events in the Wildernesse.

The booke of Deuteronomy (or second rehearsal of the Law) maketh a repetition of the things false out since the peoples coming out of Egypt: containing summarily, what before was delivered in Exodus, Leviticus, Numbers.

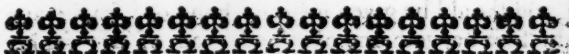
[b] The Israelites ever and anon tempted Jehovah in the Wildernesse; for the which, the Lord kept them for 40 yeers in the Wildernesse: leading the people (for hee went before them in a Cloud on the Day, and in a Pillar of fire in the Night) not by the way that Jacob and his sonnes travelled in the Famine, but round about, in and out, till hee had by death consumed all that went out of Egypt above 20 yeers old, excepting Caleb and Joshua. This was the fruit of abusing their Leader, and doubting of the Lord his providence.

Balak King of Moab: Moab and Ammon came of Lot his drunken Incest, committed after his departure from Abram his Uncle, and after the destruction of Sodome, Gomorrha, Zeboim, Admah, the Cities of the Plain) hyred the covetous Prophet Balaam to accurse Israel: but the Beast could tell the King, that no Sorcery could seize on Jacob: yet wicked Jacobs seed could accurse themselves by running into many abominations, to the kindling of Jehovahs wrath. They overcame Sichon King of Amorites, Og, the King of Basan, and the Basan Bulls: but notwithstanding that and farre much more than that, they were ever forgetting God their Deliverer, for the which as I have said, Jehovah destroyed them: and particularly, for fornicating with the Midianitish women, set out as stalls for alluring Israel, as Balaam advised King Balak.

Aaron dieth by the way, and Moses, having called the twelve Tribes of Israel before him, he blest
seth

seth them : After the which, he passeth from Moabs Plain, and mounteth the Mount Nebo: from whence over-peering Jordan, he beholderth the Land of Promise, Canaan from whence their fore-father Jacob came in time of deep Dearth. Having seen all (JERHOVAH shewing him all) hee quietly giveth up the Ghost, being 120 yeers old. But Michael the Archangell, after strift with Satan. Jude 9, buried his body, where never man could finde it. Deut. 34. 6. And here endeth Moses his five books.

The four later Books containe 183 yeeres, unto them adde the 2369 yeers of Genesis, and the whole will be 2552 yeers. And so much here is the Worlds Age.



The World aged 2554.

24 Staffe.

Such as thence, young, escape, and Israels band,
For forty yeers, born in the Desert-land,
With those forenamed two, by Gods will came
Into the Land of Canaan, with great fame:
For (a) Ioshua (now) blest Moses being dead)
By Gods Decree, the people onward lead.

[a] Moses before his death having imposed hands on Ioshuah, as the Lord had commanded, loe, Ioshuah was full of the Spirit of Wisdome, succeeding Moses in Captainship in Israel. And so beginneth the book of Ioshuah. And herein was signified, that J E S U S by the doctrine of faith, and not Moses by

D. 5.

the

the letter of the Law, doth bring the true Israel of God into Heavens rest. Were it but this, it were sufficient to condemne the Merit-monger, and Pharisaeicall bragger of works. But these that are drunken with the cup of that spirituall Fornicatrix, shall sooner gnaw their tongues for grieve at their Merit-fall, then have the grace to be humbled therby, and so to repent.

Joshua sending Spies to Jericho (the first City beyond Jordan) they come to Rahab for lodging, who of the Hebrew is termed Zonah, and of the Greeke Porne: the first valuing a Sale-woman, the second an Harlot, Josh. 2. 1. 1 King. 3. 16. Heb. 11. 31. Jam. 2. 25. Shee perceiving they were Israelites (for Israel was become famous abroad) shee lodged them with holy Care, believing verily that her City and all the Land should be given into the hand of Israel: and therefore beggeth and obtaineth grant of life for her self and her Fathers house.

Officers of Jericho (having observed Spies in the Town) come and search for the Israelites, but Rahab having hid them in the top of the house under bundles of Hemp, denieth her guests. The Inquisitors depart, shee (dwelling upon the City walls) letteth them down through a window by a cord, and so they retire to Joshua.

Joshua understanding from JEHOYAH, that it was time to set over Jordan, hee appointeth the Priests to bear the Ark of the Covenant (in which Ark the Booke of Covenant was put, and nothing else (1 King. 8. 9. and 2 Chron. 5. 10.) untill they came to the brinke of the River. They comming thither, and setting foot in the water, The waters parted as did the Red Sea. The Priests standing within Jordan, all the people passe over. Twelve men in the
mean

mean time (of every Tribe one) taking up (at Ioshuahs command) a stone in Jordan, which afterwards in their camping place they pitched down for a Memoriall. The Priests no sooner fet foot on the Land, beyond Jordan, but lo, the waters roll together again: for what rest is in this floudy World, longer than the Priest of Priests setteth foot on the Seas?

The Israelites royall Arrivall once reported, Oh how the Uncircumcised grow faint-hearted! Their Arrivall being in the first Moneth, they (as was commanded) on the 14 day of that Moneth, (having first circumcised all the Males, born for that 40 yeers in the Wildernesse, in the place called Gilgall, for, not the lack but wilfull omission and contempt of the Sacrament doth hale in judgement) they do celebrate the Pasleover Feast: and the next day after, do eat of the Corne of Canaan: wherenpon the Manna (a kinde of food, that for the 40 yeers fell with the morning dew, like to Coriander seed) it ceased. Extraordinary provision shall accompany the Woman in the Wildernesse: but she must not expect so much in the Land of Rest. They encompass Jericho six days together, seven Præsts blowing on seven Trumpets of silver in form like Rams-horns, every day once: but the seventh day, they circuit the City seven times, the Priests sounding: and at the seventh times sounding, the Army shouts, upon which, the wals of Jericho fall down flat. They sack the City (saving Rahabs house) Ioshus giving in charge that no man take any execrable stufte of Jericho. Achan filcheth a Babylonish garment, 200 shekels of silver and a wedge of gold, wherby he brought Gods judgement on Israel. The execrable Thief found out, He, his Sons, Daughters, Oxen, Asses, yea, all that he had, were stoned & burnt to ashes in the Valley of Achor:
and

and reason too, for Gold, Silver, &c. first dedicate unto false worship, is onely consecrated by being dedicated to Gods Tabernacle. The man that filcheth that for his private use, bringeth Judgement upon him. Let such as have filched false Church-living mark this.

Some have deemed it simply unlawfull, that the Ministry of the New Testament (yea: some, that none of the faithfull) should at any hand make use of such stufte: saying, It is execrable. Indeed it is so regarding his former use, but if now it be by the holy Church dedicate to the Saints use, it is no more execrable, Josh. 6. 24, and this way the Harlots wages is made holy, Esay 23. 17, 18. Let them consider of this, and not so easily condemne the true use of God his Creatures, because of former prophanation: for all the Creatures of God are consecrated unto us, by the Word and Prayer, 1 Tim. 4. 4, 5. And herein the Gospell is more liberall then was the Law: seeing to the cleane, all things are cleane and pure. Tit. 1. 15. Hee that is otherwise minded must, first, wipe all the Days out of the yeers Calendar, for that the Pope hath idolatrously consecrated every day to some imagined Saint, as Patron therof, and secondly, hee must go turn the Earth upside down, because hee hath consecrated the earth of every Nation to one or other of his Saints. Which (I think) the Fastasticks had better let be as it is, and set themselves down upon it contentedly: lest they turn the World topsie-turvy, and themselves into Hell. And then they fall into a place so unholy, as from thence can be no redemption.



The age of the World 3290.

25 Staffe.

(a) He having brought them to the promis'd-land,
And (b) planted every Tribe, with potent hand,
Vpon his proper lot, (c) good Ioshua dies,
Then Israel, soon; his God forgets, denies :
For which, the Lord, his Israel (oft) gave up,
To drink the bitter draught of their foes cup.

[a] This Ioshuah is called, Heb.4.8. Jesus : because He, (not the Law man Moses) brought Israel into Canaan, the first Rest a figure of the second Rest, into which our Jesus (not of Ephraim, as hee was, but) of Judah shall bring us, if so we will study to enter into that rest. Without studying and striving it will not be, for the gate is straight, and the way narrow, that leadeth unto life, and few there be that finde it, Math.7.14.

[b] Ioshuah having seated the Tribes in their severall Lots, as GOD had appointed (only Levies Tribe had no such Lot, for the Lord was his speciall portion, and the other Brethren were to pay unto them Tenths) Reuben, Gad, and the halfe Tribe of Manasseh. Then return unto their Lot, which fell out on the other side Jordan. They (as we must) sought no rest to themselves, till they see rest for the body of Israel. The common good of the Church must be dearer unto us, then our own particular.

[c] Ioshua ready to set foot in the Grave, ^{cal-}leth

leth before him the Elders of the people : rehearsing before them, the wonderfull mercies of God received, for the which, they were all neerly tyed unto **JEHOVAH** : But in the end he concludeth, howsoever others were resolved, yet He together with his Household, would serve the Lord. Soon after he died, being 110 yeers old, having ruled 17 yeers : and about 50 yeers after their comming from **Egypt**. So endeth the Book of **Joshuah** : the World then aged 2570 yeers.

Here beginneth the Book of **JUDGES**.

Joshuah dead, the people consult with God, for the succession in Government. The Lord appointeth the Tribe of **Judah**. Of **Judah**, **Othniel** was chosen Judge, who oversaw them for 40 yeers.

To him succeedeth **Ehud** of **Benjamins** Tribe, who was not (I think) lame, but left-handed (**Judg.** 3. 15. compared with Verse 21.) and therefore exercised that hand as most ready to draw his dagger forth. Hee slue **Eglon**, **Israels** Oppressour for 18 yeers. From **Othniels** death, to the end of his Judgeship, are 80 yeers.

Here **Shamgar** slue 600 **Philistims** with an Oxe Goad, and so helped **Israel**. But after **Ehud** his death, **Israel** forgetteth God their deliverer : for which **JEHOVAH** giveth them into the hand of **Jabin** a **Canaanitish** King : whose chiefe Captain was **Sisera** a Gentile. He had 900 Chariots of Iron, and 20 yeers he vexed **Israel**.

But **Israel** crying unto **Jehovah**, he raised up in **Israel**, the woman **Deborah** an excellent Prophetesse : who stirreth up **Barak** (of **Naphtali**) to take 1000 men of **Naphtali** and **Zebulon**, for rescuing **Israel**

out

out of the hands of Sisera, Jabins Captain. The Prophetesse goeth up with Barak, and they joyn with Siseraes huge Army by the waters of Megiddo. Siseraes Army is discomfited: himselfe finding a pair of feet better than two pair of hands. Comming weary into Jaels Tent, hee sleeping, shee knocketh a naile into his temples, & so brought Barak pursuing, to the spectacle. So had Israel much rest for 40 yeers, not for 40 yeers after this Triumph, but accompting 40 yeers from Ehud, unto Gideon next Israelitish Judge.

After Deborahs victory, the Lord (because of Sin, gave Israel into the hands of Midian: for whose deliverance, Gedeon of Manasseh (called also Jerubbaal) was stirred up, who judged h s people, 40 yeers.

To him succeedeth Abimilech (Jerubbaals yong sonne) having first murdered his brethren: and hee raigned three yeers.

After him Tola, of the Tribe of Issachar, helped his people 23 yeers.

Next Jair of Manasseh for 22 yeers.

Then Jephthe Spurius of Manasseh, for six yeers.

After him arose Ibsan of Bethlechem Judah, and judged seven yeers.

To him succeeded Elon of Zebulons Tribe, who judged 10 yeers.

The next, Abdon of Ephraim for eight yeers. He had 40 Sons and 30 Nephews, that rode on 70 Asses Colts.

In his necke followed Samson of kicking Dans Tribe: He for 20 yeers was a strong Plaguer of the uncircumcised Philistims, slaying more in his death, than in his life, (a Nazarite he was, and a figure of our Nazaret Anointed, who by his death on the Crosse, overcame Death, and destroyed all power infernall, to the faithfull.

After

After Sampson, arose Eli, of the Tribe of Levi, and of the Family of Ithamar, the fourth sonne of Aaron, for Aaron had Nadab and Abihu slaine of God in the Wildernes, for offering with strange fire: as also he had Eleazar and Ithamar for sonnes.

This Eli became (as Priest, so) Judge to his people, for 40 yeers. And here (examining the time of Judges durance) the book of Judges will end: within whole times, falleth the Story of Ruth, the Moabitish Gentile, married to Boaz, great Grandfather to David. The Moabites came from Lot his incestuous sonne Moab.

1 Othoniel raigned 40 yeers.	4 Abimelech 3 yeers.
2 Ehud his end of Judgship	5 Tola 23 yeers.
after Othoniel, 80 yeeres,	6 Jair 22 yeers.
from thence to Gedeon, 40	7 Jephthe 6 yeers.
yeers, which after mention	8 Ibsan 7 yeers.
had of Shamgar, Deborah,	9 Elon 10 yeers.
Barak, are reckoned after	10 Abdon 8 yeers.
Siseraes overthrow.	11 Samson 20 yeers.
3 Gedeon 40 yeers.	12 Eli 40 yeers.

The yeers of the 12 Israelitish Judges in one sum, are 339 yeers.

Object, But holy Paul preaching at Antioch, and making reherfall of the sacred Story, he there saith, that the Lord gave unto Israel Judges, about 450 yeers, Acts 13.20. so that by the former number (339) Paul should over-accompt 112 yeers.

Ans^r. Many (and not unlearned) have either here affirmed the Text corrupted: or else they have not begun the number of Judges, from Joshua's last: but they have run back beyond Joshua, beyond Moses, beyond Jacob, even to Isaac. But if they marke

Paul

Paul there, they shall easily see, that hee bringeth in the accompt of Judges, from the time that Israel had full possession of their Lotts. In a word, to resolve the doubt: Paul hath an eye not only to these 12 Judges sprung out of Israel, but also to the uncircumcised Rulers that oppressed them, and into whose hands, the Lord gave them because of their sins: for who knoweth not, that if the Lord gave his people into the hands of the uncircumcised, (and so it is oft said in the Booke of Judges) then it was God that set the Rulers over them: Let us number the yeeres of the Oppressors.

1 Chusan, 8 yeers.	} {	4 Midian, 7 yeers.
2 Eglon, 18 yeers.		5 Ammon, 18 yeers.
3 Sisera, 20 yeers.		6 Philistims, 40 yeers.

The half 12 (being Oppressors) do so
make 111 yeers.

Which 111, put unto 339, doth give up holy Pauls number of 450. Neither are these 111 yeers falling Alone, or successively to the Judges, but Together or intermixtly with them: And therefore that 339 yeers are in mixture or confusion 450 yeers, mystically reproveth the peoples confused manners. Let us now number from Israels Exit from Ægypt hitherto,

Moses governed 40 yeers.

Jeshua, 17 yeers.

The Judgships orderly time
339 yeers.

} The whole 396.

Now

Now followeth the Book of SAMUEL.

Eli laft Judge of that Number, being now Prieft in Israel, unto him (and for the ſervice of the Lord) Hannah (the wife of Elkanah) brought her young ſonne Samuel: to which Samuel, the mighty God appeared, declaring to him, the deſtruction of Eli and his houſe, becauſe he ſtayed not his ſonnes Hophni and Phineas from prophaning the holy things. Wars being then with the Philiftims, Iſrael went out, and cauſed the Arke of Gods Covenant to be fetched from Shiloh into the Hoſt. But the Philiftims caught away the Arke (which afterwards they ſent backe again) and ſlue the diſordred Prieſts, Hophni and Phineas. News hereof comming to Eli, ſitting without on a ſtoole, hee in a qualme fell down and broke his neck, being 98 years old. Phineas wife (big with childe) hearing all this, ſhe ſuddenly brought forth, calling the childe Ichabod, that is, No Glory, and ſo died. And indeed, for the Miniſters to fall, and the Arke of GODS preſence to be removed from the Church (as the glory of God in Ezekiel forſook the Temple) it is Ichabod, a caſe of No-glory, but a juſt cauſe of grief, able to break the heart of a true Chriſtian.

Thus the Lord was as good as his word, ſent before to Eli, by the man of God, Chap. 2. They that honour Jehovah, them will Jehovah honour: but if they will kick againſt God, and diſhonour him, by their unrepentant Profanations, Jehovah wil aſſuredly diſhonour them: by taking their glory from them in the ſight of all men.

As they have lived not glorifying God, ſo they ſhall die without glory to themſelves. Let Rulers chiefly learn this Leſſon.



The World aged 2696.

26 Staffe.

But, when they cry'd to God, He (a) Iudges sent,
Who plagu'd their foes, and brought them sweet content;
(b). At last their Iudges-rule they ill-deny,
And like the Heathens, for a King do cry:
God (then) did Saul, to be their King Elect,
Whom afterward, for Sin, he did reject.

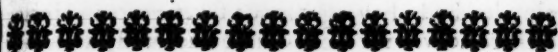
[a] As he stirred up by times six sort of Oppres-
sors, so he mercifully raised up 12 of their own peo-
ple to exercise power over them: besides Shamgar
that slue the 600 Philistims with his Goad.

[b] Eli dead, Samuel judged Israel passing righte-
ously. He waxing old, his sonnes Joel and Abiah
governed, whose inequall ways observed, the people
loathed judgeship, and desired to have a King after the
fashion of the Gentiles about them. The Lord hea-
ring their murmuring, doth appoint Samuel to an-
oint Saul (of Benjamins Tribe) a tall fellow to
the Kingship. Saul seeking his Fathers Asses, hee
found a Kingdome: for comming to enquire of Sa-
muel concerning his Asses, Samuel anointeth him,
after the which the Spirit not of Sanctification, but
of Government and Majesty came upon him. This
Saul afterwards neglected his charge, concerning the
slaughter of Amaleks cattell, and Agag the King, the
Lord therfore taketh from him the former spirit, and
gave him over to a spirit of Frenzie, commanding
Samuel to anoint David, the youngest sonne of Ishai
of

of Bethlehem Judah, (the Town of Boaz and Ruth) upon whom came the former Majesticall Spirit. After this Saul ceased not to persecute David (which persecution was cause of penning most of the Booke of Psalms) but David, though he had him at vantage, would not hurt him. In the end consulting with a Witch at Endor (for before, hating Samuel, and Samuel now was dead) hee runneth to the Devill to speak with Samuel. The Pithonisse by tricks telleth Saul, that the morrow after this consultation, Hee should die, but the story well considered, it will be found to be the second day after. And so the Devill and his Dame, both lyers, howsoever shrewd conjurors.

Thus the wretched King run from sin to sin till sin flue him. From a lesler sin, hee runs to a greater, and from the greater unto the greatest, till he meets with his match: that is, with a sin that over-matcht him and brought him under-foot. Let Kings beware of sparing any cursed Agag, nor any fat Idoll Religion, as is that of Romes (for the belly is Agags God) lest the Lord leave them to run sins race, the best end wherof is but shame and confusion of face: seeing we are all called to be Kings, unto God. Let us spare neither fat sins, nor lean sins, sins lesse or more gainfull and pleasurable, but let us kill them all: for as the bleating of the Cattell, bewrayed Sauls halting, so will the crying of one sin unmortified, bewray our hollow hearts, and provoke the holy One to judgment.

The time of Sauls Raigne, and of Samuel his Judgship together, make 40 yeers. So it is to be understood in Acts 13.21.



[b] The World aged, 1951.

27 Staffe.

(a) Then, Samuel anointed David, King,
Who, (b) good and gracious, did from Iuda spring;
(c) Whom Solomon, his Son, did (next) succeed,
Who pass'd in Wisdome, all the Kingly-seed:
This Solomon, for (d) Tabernacles rite,
Did build a glorious Temple, Gods delight.

[a] See for this, into the Annotation next before.

[b] As David succeeded Saul, so he reigned in all goodnesse (excepting the slaughtering of Uriah, and the defiling of his Wife BATHSHEBA marrying at length with BATHSHEBA by whom (the adulterous childe dead) hee had Solomon the figure of Jesus, the peaceable Spouse of his Church: even as his Father David was the speciall type of Jesus, the slaughter of his Churches foes.

And here beginneth the Books of **KINGS.**

[c] David in his old age, caused Zadok the Priest Nathan the Prophet (he that reprov'd David for his Adultery) with his valiant men, to carry his sonne Solomon down on his Mule to Gihon, and there (the Priest anointing him with oile taken out of the Tabernacle) to proclaim him King, who did so, crying, God save King Solomon. After that, David having exhorted his Son to fear the Lord, As also informing

forming him of Jehovahs will concerning the Temple, he died: having raigned seven years in Hebron (where he was the second time anointed) and thirty three years in Jerusalem, where he was the third time uncted.

The World aged 2994, which was 480 years from their comming out of Ægypt, .
1 King. 6. 1.

[d] In stead of the Tabernacle formed in the Wildernesse, Solomon by the Lord his appointment, buildeth a Temple, divided into the 1 Court, 2 Holy, and 3 Most Holy, as was the Tabernacle. The stone was hewen and first made even, and afterwards were conjoynd together, for the rearing up of wals: so that it is said, There was not heard the noyse of an hammer in setting of it up, 1 King. 6. 7. This signified, that the Temple spirituall of our Jesus, greater then Solomon; namely, the Church of the new Testament, should consist of spirituall stones, namely men and women, who first should be hewed and made smooth, as John Baptist smoothed the way to Christ, by the preaching of Prophets: and having once the visible spirituall knobs hewen off, then they should conjoyn and knit together into one communion. This was the cause that John Baptist would not baptize any, but such as first confessed Sin, giving hope of Amendment. And this was it that holy Peter respected, when he said: And yee as lively stones be made a spirituall house, 1 Pet. 2. 5.

Object. But the Church of England was not a people first smoothed and fitted by the Word, for Communion.

Answ. The Brownist and Anabaptist lie. For it was

was not any King or Queen of this Land that planted the Church here. It was the ministry of GODS Word brought into this Land, in the Apostolicall times: a Colony of Christians being then seated by Glastenbury: whose word and example enlarged Christianity. Loeke how a stone cast into the water begets one circle, that another circle, and so multiplies till it come to the outside, even so did the Faith of the few Christians enlarge it selfe in the hearts of that Ages people (See for this my Antidoton, ELOHIM and new Jerusalem) which faith howsoever it afterwards became corrupted, yet could never be extirped: for the seed of faith in every succeeding Age remayned inviolated in the hearts of many, at least for that which is Essentiall in Christianity.

Whle the Church was incorrupted (as in her first plantation) there could not be any harsh loud hammerings sharpe invectives: but some of the spirituall stones leaving their place, some of the Pillars inclining, &c. there must of necessity be sometimes rough doctrine and legall menaces for bringing the spirituall frame again into order. Nor is this by pulling down the whole house again, (which were a Reedification) but by reforming that which is amisse: either by pulling out the unsound parts, or by the helping the crazed parts, that so they may satisfie the peculiar duties of their place. Which sufficiently reproveth al such, as for every fault (sometimes only for imagined faults) must pull down the Church, & tell us of a new plantation. Find that in Moses or the Prophets who can. For they still presse (in the times of corruption) a Reformation, but never a Replantation. This one point, if it were well learned, would keep a number from Schisme, much more, from Replanting a Church amongst the Christian-baptized. But wisdom can only be approved of her children. In

In this Temple were two Pillars, the one called Jachin (or stability) the other called, Boaz, or, In strength. To these two, our Saviour casteth his eye, when he saith, Him that overcometh, will I make a Pillar in the Temple of my God, &c. Revel. 3. 12.

Every thing in this Temple was Glorious, figuring the glorious estate of a Christian: Proportionable, and Orderly, figuring the proportion and order of Christs Church: Preeious, signifying the high value of a Christian: and nothing there was, that is not for erudition.

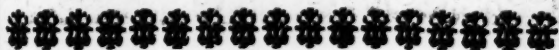
Solomon having finished the work, hee dedicates it by prayer to Jehovah. The Lord giveth unto him wisdom beyond all measure of other men. But lest he should think he stood of himselfe, the Lord for a season leaves him to himselfe, who by meanes of strange women fell to grosse Idolatry, not only marrying with Pharaohs daughter (a figure of the Gentile Church) but also concubining Many. At last the Lord (who hath promised to David his Father, that, If Solomon sinned hee would chastize him with the Rod of men, but his mercy should not depart away from him, as it did from Saul. Hee giveth to Solomon grace to repent, and not only that, but hee appointeth him to be the holy Ghosts Scribe, for three Canonickall Books. In the first Book (entitled Proverbs) hee setteth down positive Laws for initiating all people of all Ages, Sexes, Callings: notably inveying against the Idolatrous Church, under the person of the strange woman, Bitten Childe, fire dreads: he speaks of experience.

In the second Booke, [entitled, Ecclesiastes, or Preacher] hee taketh his Pupill into a higher seat, and there letting him see the things under the Sun, secretly compared with things above the Sun, hee con-

concludeth all below to be Vanitie.

In the third Booke (intitled Song of Songs, or Canticles) he superlateth, or carrieth his Disciple above the Sun, to let him see the mysticall Union of Christ and his Church, together with their Love-signes and spirituall Amours. Oh the wisdom and mercy of God. To these that are called according to his purpose, all things work to the best, Rom. 8. 28 yea, sinne and all. The greatnesse of Solomons sinne, was matched and over-matched with the largenesse of Gods love: wherby it came to passe, that his love to Holinesse afterwards was enlarged. The very Patterne of every true Penitent. And hee that knows not this, knoweth nothing yet as he should know.

Having finished these three Books (three degrees of Ascension from sin: as was Peters triple confession of Love, for his threefold deniall) he afterwards dieth, having reigned over all Jerusalem 40 years: leaving his sonne Rehoboam to raigne after him.



The World now aged 3030.

28 Staffe.

In his (a) Sons days (Isr'el to sin much bent)
Ten tribes from his posterity, God rent;
Heer, Iuda's Kingdome 'gan alone to stand,
Supported by the Benjamites sole hand:
For, now, the King of Israel to him got
The ten Tribes, which revolted to his lot.

[a] Rehoboam his sonne, forsaking the counsell

E

of

of the Aged, and cleaving to the desperate advise of
 start ups: (who willed that his little finger should be
 forer upon the people, than was his Fathers loynes)
 ten of the Tribes doe Schisme from Rehoboam de-
 spightfully: who take unto them Jeroboam the Son
 of Nebat, and create him their King. From this time,
 the King of the ten Tribes, was called King of Israel.
 The other two Tribes that stood to Rehoboam
 (lawfull, though wicked King) they henceforth were
 called Jews, and their King, King of Judah: together
 with which Judah, Benjamin stood, on whose hils
 (as on shoulders, Deut 33.12.) the Temple of Je-
 hovah stood. Thus the Son of the right hand (for so
 is his name in English) hee set his shoulder to the
 Lion of Judah, for supporting Church and Church-
 worship. Worthy was Benjamin to stand on the right
 hand of Jesus, our Lion of Judah.



[b] The World aged, 3290.

29 *Staffe.*

These Israel: ten Tribes (a) falling from their God,
 Fell into Assures hands (heav'ns righteous rod)
 Who led them captives far, destroy'd their State,
 So much, their sins did cause God, them to hate:
 From the two other Tribes great Kings did rise,
 Some good; some bad, who did Gods Saints despise.

[a] They Schisming or rending themselves from
 Davids house, Jeroboam to keep them from sacrific-
 ing

cing at Jerusalem, (neither was it lawfull any where else) he reareth up an **I**doll in **D**an, and another in Bethel, appointing base fellows the basest of the people (such as wee have a number) for sacrificing Priests. By this means, as they had Schized from the true Church, so now likewise from the true worship to a false. Neither after this did the Kings of Israel better, of whom therefore still the holy Ghost saith, Hee followed Jeroboam the sonne of Nebat, who caused Israel to sin. This supreme head of Idolatrie sprung out of Ephraim, and begun his Raigne with Rehoboam of Judah.

The Age of the old and new World, here, was 3030 yeeres. Of the new World, 2344. from the Promise 1917. From Egypt 516. From former judgeship hitherto, 120. And from the Temples stru-cture 36 years.

Here we must begin a double accompt, because of this double Regiment, which after that Schisme or Rent, was long before it was united or made one. And it may be a figure of Romish Idol-peoples (moe by a great many then Judah the orderly people) who will never return to the unity of true Faith: but rather covet to die in that Papisme, Babel, Confusion: otherwise then God shall (in mercy) reduce some of these Israelites unto unity with little Judah.

JUDAH.

1 Rehoboam raigneth over Judah and Benjamin 17 yeers.

2 Abiam, called also Abjiah, Rehoboam his sonne hee succeeded and raigne three yeers: wicked hee was, as was his Father: but for Davids sake, God gave unto him a Light, (that is a Son) to raigne after him. Hee begun his Raigne in the 18 yeere of Jeroboam King of Israel.

3 Afa his Son succeeded, better than Father or Grand-father. He begun his Raigne in the 20 of Jeroboam. Hee took the Sodomites out of the Land, destroyed Idols: deposed his Idolatrous Grand-mother Maacha: in a word, many worthy things did he, and the rather at the Word of the LORD comming unto him by Azariah, the Sonne of Obed. Having

ISRAEL.

1 Jeroboam, King of Israel (or ten Tribes) stretching out his hand against that Prophet that denounced Judgement against the Altar in Bethel, that hand of his withered. Hee beseecheth the Prayer of the Prophet: who prayeth unto GOD, whereupon the hand was healed. At this time the Prophet plainly said that, A Child should be borne unto the house of David, Josiah by name, who upon that Altar should sacrifice the Idoll Priests. This was spoken 300 yeers before Josiah was borne. Jeroboam dieth an Head Idolater, having raigne 22 yeers.

2 Nadab his Sonne, was half King in his Fathers two last yeeres: for hee begun his Raigne in the 2 yeer of Afa King of Judah.

JUDAH.

wars with Zerah of Ethiopia, hee cryed unto God thus: It is nothing with thee to helpe with many or few: therefore helpe us (Oh Lord) our God, for we rest on thee and in thy Name are we come against this multitude: (Oh Lord) thou art our G O D. Let not Man prevaile against thee. So J E H O V A H smot the Ethiopians, and amazed that people: so that good Asa and his Army prevailed, and took a great booty.

This King smot an excellent Covenant with the Lords: with whom, joyned not only his people of Judah and Benjamin; but also divers strangers out of Ephraim Manasseh, and Simcon, Israhelites. At which time, was offered up unto J E H O V A H, much of the Ethiopians spoyle. Ha-

ISRAEL.

3 Baasa killed Nadab, and raigned over Israel 24 years. Hee consumes Jeroboams House. His Raigne beginneth in Asa his third year.

4 Elah his sonne, was Vice-roy in Baasa his 2 latter years: for he begun his Raigne in the 26 year of Asa.

5 Zimri flue his M. Elah. Against Zimri ariseth Omri, Zimri burns himselfe in the Kings house, together with the house. Omri maketh plauy statutes. Against him ariseth Tibni, but Omri prevailed. Hee raigneth (the Rivals time joyned to his) 12 years.

6 Ahab (an evill slip of Omri) followeth: beginning his Raigne in Asa, his 38 year. Hee married with one sprung of the uncircumcised Jesabell, Daughter to the Zidonian King: Hee bad, Shee

E. 3.

worse.

JUDAH.

ving raigned 41 yeers, he died of the Gout.

4 Josaphat his sonne succeedeth, beginning in his Fathers last yeers. A good man for Church Reformation. In his time Eljah (or Elias) prophecieth in Israel: and after him, prophecied there Elifeus (or Elifha) his servant upon whom (Elijah rapt up in a fiery chariot) the Spirit is doubled: he working twice so many miracles as did Elijah, Josaphat being in Affinity with Ahab of Israel, hee accompanieth Ahab to battle against Ramoth, Notwithstanding the Prophet Michaiah had before told him and Ahab, the Issue. But comming into the Field, he was glad to flie with shame. Good men must looke for no good, by joyning with Idolatres. Hee raigned

ISRAEL.

worse: the Devill put them together. In his time Elijah the Prophet was famous hee reproved Ahab for reving Naboth of his life and Vineyard: telling him plainly, that his house should come to nought, and that painted Jesabel was destinate for Dogges meate, and so it fell out: for Jehu afterwards caused her to be cast downe from aloft. They that doe humble themselves shall be lift up, but the proud, God resisteth, and will cast down. He raigned twenty two yeers.

7 Achaziah his sonne began to raigne in Jehosaphat his 17 yeere. Hee raigned two yeers, which fell out in his Father AHAHS twenty and one yeer.

8 JORAM his brother began to raigne in his Father AHAHS 21 and

JUDAH,

twenty five yeeres and died.

5 Ioram his Sonne, (called alſo IEHORAM) raigned together with his Father, from his Fathers 17 yeers, and ſo continued foure yeers after his Father. He is ſaid to raigne 8 yeeres, which time neceſſarily is counted from his Fathers 22, what time hee begunne his more free Raigne, that 22 being the 5 of Joram of Iſrael. Becauſe this Foole married with Ahabs Daughter, therefore Father Jehoſaphat is once called King of Iſrael. He became a notable Idolater. Unto him commeth a Letter from Elijah (were it writ before his being wrapt up, or miraculoſly after I know not) wherein was read his Deſtinie: namely, That his Guts through horrible paine

ISRAEL.

and twenty two yeeres of his Raigne, which was in the eighteenth and nineteenth of Joſaphat of JUDAH, and in the ſecond yeere of JORAM Jehoſaphat his Sonne, then halie King with Jehoſaphat his Father. This man tooke away the Image of Baal which his Father made: but yet ſtood an Idolater. With this fellow Jehoſaphat of Judah did go to warre with Moab: for the King of MOAB, having become tributary to Ahab, hee now (Ahab dead) rebelled. Now Eliſha, (or Eliſeus) the Prophet is famous: and therefore, before their going up, with him the KINGS conſulted: who aſſureth them of victory. Having raigned 12 yeers Joram died.

9 JEHU is anointed King. He ſlayeth Iſezabel

JUDAH.

ſhould fall out of his belly. And ſo (two yeers after) they did : and ſo hee died.

6 Achaziah (his yongest ſonne) finiſhed the Fathers laſt yeer, and was ſlain.

7 Athaliah his Mother ſucceeded (ſhee was Ahabs Daughter, and Grandmother to Joaſh) ſhee killeth all the Kings ſeed ſhee can catch. But Jehoiadah his wife ſtealeth away Joaſh (Achaziah, or Ochoziah, his yongest ſon) & keepeth him and his Nurſe ſixe yeers, in a Chamber.

In the 7 yeer Jehoiadah the Prieſt (having publiſhed abroad the life of the Child, he bringeth him before the Captains and People : and in the Temple anointeth Jo-
A S H.

8 Joaſh (called alſo Jehoaſh) anointed King

ISRAEL.

and all Ahabs houſe: for Nabaoths bloud, cryed for bloud as did Abels. He maketh Baals Priests believe that hee would ſacrifice before the Idoll. All the Priests gather for that ſuppoſed Sacrifice. They being once in Baals houſe, hee ſlue them all. Notwithſtanding, (for this was but a ſtarting zeal) hee afterwards fell to palpable Idolatry and all Iſrael became ſo notably wicked, as Jehovah lothed Iſrael: inſomuch, as Hazael of Aram in Syria ſmot them in all the coaſts of Iſrael. Jchu having raigned 28 yeers, he died.

10 Joachaz (or Jehoachaz) his Sonne ſucceeded: beginning his raigne in the 23 yeere of Joaſh of Judah. He following the ways of Jeroboam, the Son of Nebat, cauſed Iſrael to ſinne: for
which

JUDAH.

ISRAEL.

at that inſtant Achaliah the traiteroꝝ Queene, commeth in, crying Treason, Treason: but her ſelfe was the Traiteſſe, and ſo ſhee found it: for ſhe was haled out and ſlain, having uſurped

which, the Lord gave them into the hands of Hazael King of Aram, and into the hands of Benhadah King Hazael his ſonne. He raigne 17 years, and died.

ſix years. During Jehoiadah his life, Joaſh walked uprightly: but the good Prieſt dead, the Nobles of Judah come up, and with flattering reverence, firſt cauſe a neglect of G O D his houſe: and then pull in their Groves, Idols and falſe worſhip. God ſtirreth up Prophets to reprove that, but they ſtop the eare. Then the Spirit of JEHOVAH comming upon Zechariah (the Son of Jehoiadah) he thus proteſted before the people: Thus ſaith God, Why tranſgreſſe you the Commandements of JEHOVAH? Surely yee ſhall not proſper: becauſe ye have forſaken the Lord, he hath alſo forſaken you: 2 Chron. 24.

The frantick Idolaters hearing this, do ſtone him in the Court of Jehovahs houſe: even between the Temple and the Altar. Matth. 23. 35. By the time that yeer was out, JEHOVAH ſtirred up the Aramites againſt Judah: who came a ſmall number, but conquered, ſpoyled, ſlaughtered as they would, leaving Joaſh behinde them in great miſery. The Aramites departed, the Lord ſtirreth up Shimrah an Ammonite, and Jehozabad a Moabite, who ſlue the King

on his bed. He began his raigne at 7 yeers, & raigned 40 yeers.

And here I would gladly know of Sebastian Castilio and his ignorant followers, what leadeth them to affirme, That Solomon his bloud ended in Achaziah (or Ochaziah) the sonne of Jehoshaphat? what should make them write, that Ioash was of Judah, the sonne of Ioseph, the sonne of Ionah, the sonne of Eliakim the sonne of Melcha, the sonne of Memna, the sonne of Mathata, the sonne of Nathan, King Solomon his brother? To passe by a Sea of error, which this ignorance bringeth into the Genealogie of Iesus, let the Reader search the Scriptures, 2 King. 11. 2, 3. & 2 Chronicles 22. 10, 11, 12. and the next Chapter wholly: and he shall see clearly (as at noon day) that Ioash was Achaziah his sonne, as we have writen. Nay read 1. Chron. 3. 10, 11. and there it is thus writen. And Solomons sonne was Rehoboam, whose sonne was Abiah, his sonne was Asa, his son Iehosaphat, his sonne Ioram, his sonne Achaziah, his sonne Ioash, &c. What can be more plaine. If Castilio and his Opinators knew not how to reconcile Matthew and Luke their Genealogies (whereof in his place) they should rather have acknowledged their ignorance, then seeme more skilfull by broaching abominable error. But men that would not seem ignorant of any point, doe commonly stumble (in that height of pride) even in clearest points.

The World aged 3164

JUDAH.

9 Amaziah (Ioash his Sonne) succeeded being aged 25 yeere : Hee raigned 29 yeeres, accounted from his Fathers 38 yeere, that being the second yeere of Ioash, King of Israel, and hee then his fathers viceroy. Hee slue these that slue his Father : but having an eye unto Moses his Law, hee would not kill the children for their Fathers fact. He warred with Ioash (or Jehoash) King of Israel, but came to the worfe. In Ierusalem, they working treason, hee fled to Lachish. They send after him, and there slay him. But hee was buried with his Fathers at Ierusalem in the City of David. As Ieroboam of Israel (Jehoash his Son) began his Raig in this mans 15 yeeres :

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11 Jehoash (or Ioash) Son of Jehoahaz (or Ioachaz) beginneth government in the 15 of his father, that being the 37 of Amaziah of Iudah. Hee raigned 16 yeeres. Being provoked by Amaziah, hee went against him, tooke him captive, and then went to Ierusalem, making much spoyle. In this mans time holy Elisha (after many Miracles wrought) dyeth.

12 Ieroboam his Son succeeded. Hee begun his Raig in his Fathers last yeere, that being the fifteenth of Amaziah of Iudah. Hee raigned 41 yeeres. In his time, the Prophet Ionah was sent by the Lord to Ninive, the Metropolitane Citie of Assyria : there to proclaime Iudgement against

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So this man endeth his life and Raigne in the 15 yeer of Jeroboam his Raigne.

10 The States of Judah in the next place do raigne 11 yeeres: even untill Ozias his Raigne, who begun his Regiment (2 Chro. 26. 1. compare with 2 King. 15. 1.) in the 27 of Jeroboam of Israel his Raigne: which must needs be 11 whole yeeres after Amaziah his Father. JUDAHs states occupy that, Now Joel beginneth to prophesie.

11 Ozias or Uzziah called also Azariah, the sonne of Amaziah, hee succeeded the States Regiment, being aged 16 yeeres: beginning his Raigne in the 27 yeere of Israels Jeroboam. He raignes 52 yeeres. This King had a zeale beyond knowledge, which led

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gainst the Citie. Hee imagining small credit by such a Sermon, doth by Sea flee another way. The Lord by a Tempest pursues him. The Mariners cast out Jonah. A Whale receiveth him: who after three dayes, casteth Jonah upon land. So was the Earth the third day to deliver up Jesus, Math. 12, 40. Neither Earth nor Sea can hide or drowne that true Light which GOD hath appointed to be declared to a People. After Jonah his being cast up on the shore, the Lord reneweth his Mandate: hee goeth to Ninivie, and proclaimeth destruction after 40 dayes. They at the first hearing, believed that they therefore generally humble themselves, and for that time are spared.

This King restored the him

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him to burne incense upon the Altar of Incense: which thing only appertained to the Priest, Azariah the Priest, accompanied with 80 valiant Sacrificers, withstood and reprov'd him. The King is thereat wroth. The Lord as wroth at him, he smites his impudent forehead with open Leprosie. Then was hee compelled to goe out: and because of that disease, hee dwelleth in an house apart, untill his death. In this mans time Isaiah (or Esay) begun to prophesie. Hee is called the Evangelical Prophet, because hee foretold of CHRIST, and the state of the new CHURCH so plainly, as if hee had seene Christ and the new Testaments CHURCH, with the bodily eye. Hee plainly fore-saw the generall obedience of

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Coast of Israel, from the entry of Hamath, unto the Sea of the Wildernes according to the Word of the Lord by JONAH the Sonne of Amittai the Prophet, which was of Gath-Hepher. But this Jeroboam followed the steps of the first Jeroboam. In his time, begun likewise Amos and Hosea to prophesie.

13 Israels Kingdome thenceforth unstayed for 22 yeeres full: even untill ZACHARIE. Now Hoseah plainly telleth Israell, that shee was not Jehovahs Wife. Here was like Priest, like people.

14 Zachariah, Jeroboam his Son begun to raigne in the 38 yeere of Azariah King of Judah, 2 Kings 15.8 which was fully 22 yeers after his Fathers death. A wicked man was hee, and ther-

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Israel to Chriſtian Faith, after the fulneſſe of the Gentiles were come in, Chap. 59. 20, 21. So Paul underſtands that, Rom. 11. 26. Secondly, hee plainly foreſaw, that Israels obedience unto Chriſtian lore, ſhould be unſpeakable glorious, & their ſpirituell Light to be more than had beene the Gentiles, Chap. 60. That Paul inſinuateth, Rom. 11. 12. and bleſſed Iohn hath in the Spirit pointed plainly out their Churches Glorie. Revelat. 21. Thirdly, Iſaiah foreſaw, that the Iſraelites. obedience ſhould bring life unto the Gentiles dead (the Primitive Churches have all died) 60. 3, 4, 5, &c. This Paul confeſſeth, Rom. 11. 15. And holy Iohn acknowledgeth, Revel. 21. 24. and 22. 2. This men will not now ſee. If they would,

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therefore ſlaine by Shallum the ſonne of Iabeſh, and that in the peoples fight. He raigned but ſix Moneths.

15 Shallum having ſlaine Zechariah, begun to raigne in the 39 yeere of Azariah of Iudah. Againſt him riſeth Menahem the ſonne of Gadi, who ſlue Shallum in Samaria. So that he raigned but a moneth.

16 Menahem immediately upon SHALLUMS death, beginneth his Regiment, and hee raigned 10 yeers. But unto him, the City Tirzah (in Iſrael) would not open her gates. Hee therefore ſmote it, and ript up all their women with child. Now God ſtirred up Pul the Aſſyrian King, againſt Iſrael, who puld 1000 Talents of Silver from Menahem, which Menahem puld from Iſrael.

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they should be kumbled in their blindnesse, which shal raigne (though question be upon question) till Israel be called.

12 Jotham his sonne begun to raigne in the second yeere of Pekah of Israel (which was his Fathers last yeere) and hee raigned in Ierusalem 16 years. Hee built in the Lords house, in the Cities wall: in the Mountains and Forrests. Hee prevailed against the Ammonites, and became mighty, because hee directed his way before Iehovah his G O D. Now begun Micah to prophetic against Ierusalem and Samaria.

13 Ahaz (or Achaz) his Sonne, succeeded: beginning to raigne in the 17 yeere of Pekah of Israel, and hee raigned 16 years, as did his Father. In his dayes came up

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17 Pakachiah his Son beganne to raigne in the 50 yeere of Azariah of Iudah. Hee raigned two yeers, and was slaine by his Captain Pekah in Samaria.

18 Pekah the Son of Remaliah, beganne to raigne fully in the last yeere of Azariah of Iudah. Hee raigned in Samaria (Metropolitane of Israel) 20 years. In his time Tiglah, Pileeser K. of Ashur came up, and tooke divers Cities, and carried the people away to Ashur, Hoshea the Son of Elah slayeth Pekah.

19 The States of Israel now govern for nine yeers, though under Tiglah Pileeser, who had before time captived them.

20 Hoshea (called also Osee) begins his raigne in the 12 yeere of Ahaz of

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Rezin, King of Aram, whose head Citie was Damascus : and Pekah the Sonne of Remaliah king of Israel, whose head City was Samaria, and hee of that Citie head : Esay 7. These two smoking Firebrands feare Ahaz, Isaiah from the Lord, labourereth to comfort him, but the hypocriticall beast believeth not, when hee would be thought to believe much, Maugre his heart, Isaiah giveth a signe, namely, the birth of Jesus Christ on a Virgin, whereof hee was unworthy. PEKAH slue in one day, fixe score thousand of Judah. Zickri a mighty man of Ephraim, slayeth Maaseiah the Kings Sonne, and Azrikam the Steward of his House : and Elkanah the second after the King. The Edomites do plague him : the Phil-

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of Judah: and a bad man he was. Against him Jehovah sendeth Salmaneser King of Ashur, who took Hoshea prisoner, & after three yeeres besieging Samaria (which was the ninth year of Hoshea his Raigne) hee tooke it and carried Israell away to Ashur, and there seated them : where they long abode. The King of Ashur having carried Israell away, hee placeth in their Rooms (in SAMARIA her Cities) a Colonie of his own uncircumcised peop'le. Jehovah sendeth Lions amongst them, devouring. They signifie that unto their King, saying further: That they not knowing how to worship the God of Israels Land, that Countries God therefore so plagued them. The King sendeth one of Israels Priests back : who dwelt

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Assirs invade him : Tiglah Pilneefes of Assur troubles him. All are on his jack, but hee will not forsake his grosse Idolatry. Now Isaiahs and his children were signes to Judah and pointed at of the Idolaters. Isa. 8. 18. So is Christ & his members. Heb. 2. 13.

14 Hezekiah his Son, (a worthy reformer) begun to raigne in the third year of Hoshea of Israel : which was the last yeere of his Father. In his 4 yeere (being then aged 29) Salmaneser commeth against Israel and captivateth Hoshea and his people. And in the 14 year of this King, Senacherib of Assur, commeth against Judah. His chiefe Captain was Rabshakeh, a notable Railer. Esay 36. The Lord comforteth Hezekiah by his Prophet

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dwelling in Bethel, did teach the People. Some part of Jehovahs worship they received, and unto that part they added their forraigne Idoll, home bred worship.

Salmaneser their King dying, his son Esar-Haddon, brought more of his Idolaters to Samaria, and them parts, Ezra : 4. 2. Enemies unto the good work of God they were ever. For that, as also for their Linsy-wolsy worship, the Jews would have no meddling with them, John 4. 9. The Jews would be followed of all haters of Idolatry.

But here we leave Israel, under the heavy lash of Jehovah, Captives in unknowne parts of the World : a people unknown, howsoever supposed. Ezra (or Esdras) in that second Booke, Chap. 13. Verse 39. beginneth

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Isaiah. Rabshakeh (hearing of Warres at home) raiseth siege after all his scolding: but by the Angel Jehovah, in one night were slain, one hundred

fourscore and five thousand of the Assyrians. After that, Salmaneser in his Idoll Temple at home, was slain by his two sonnes, Adramelech and Sharezer. Hee dead, Esar Haddon his Sonne reigned in his stead.

Hezekiah sick, Isaiah cometh unto him, and (after the Kings humiliation before Hehovah) hee giveth to him a signe of Life for 15 yeeres: for the shadow of the Diall hereupon went backward ten degrees in the Diall. Berodach Beladan (Babels King) understanding of the Miracle, hee sent to Hezekiah presents. He letteth the strangers see all his treasure, furniture, &c. wherat the Lord is angry: and therefore sendeth Isaiah to tell him, that his seed should be carried away captive to Babel. Having reigned 29 yeeres, he died.

15 Manasses reigneth 55 yeeres, beginning his Raigne (in all probabilitie) the next day after the fiftenth Jubile. The booke of the Law which afterwards was found in the time of Josiahs Raigne, might well be hid in this mans Raigne: for he became worse then the Heathen for Idolatry, Sorcery, and Blood-shed. The Talmudists record, that under his government, Isaiah was cut in pieces with a Saw.

Being

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ginneth a strange tale of them.

About this time Nahum prophecied Ninivies fall.

Being carried away in bonds to Babel (happy bonds that humble a man) hee humbled himselfe before the Lord and prayd, whereupon the Lord restored him to his Kingdome. The great Masters of his own Church, in their Talmuds Sanhedrim, Chap. 11. doe hold three of their Kings to be deprived of salvation in the World to come: namely, Jeroboam, Ahab, and Manasses. But Rabbi Jehudah excepting at the condemnation of Manasses, for that the Lord heard his prayer, &c. they reply, that hee was heard for restitution to his Kingdom but not for participation of the life to come. And seeing that the High Priest bringeth out the book of the Law only in his Sons-sons Raigne, it should seeme very probable, that the High Priest durst not either in Manasses or Ammons time bring it out, as fearing the burning of it. But howsoever it may stand with a soule humbled under the whip (in respect of that knowledge which God may have of such humiliation) fearfull is our estate to the Churchward, when the breadth of our repentance shall not answer the breadth of former willing-wilfull Apostacie. And that Manasses had sinned willingly and wilfully, it cannot otherwise be thought first, when we consider how religiously affected his father was, who would be carefull of training up his sonne well: and twelve yeeres hee had so lived under the wing of his Father. Secondly, in that hee lived under the ministry of Isaiah, a Prophet from Heaven miraculously approved. Whereby must follow, that his minde and will were truly informed. And comming to the Crowne cleerly, hee neither by feare nor violence of man, was inforced so to Apostate. The repentance therefore of such a one, must be exceeding great, before it could thoroughly satisfie the

the Church. Yet that which is impossible with man is possible with God.

The World aged 3370.

16 Amon his wicked sonne succeedeth for two years: his servants slue him, for which the people slue them, and enthronized his sonne Josiah.

17. Josiah (or Josias) next reigneth. Eight years old at his Coronation, and hee ruled 31 years in Jerusalem. At 12 yeers of age he wrought a great Reformation: performing upon Bethels Altar, that which the Prophet had foretold 300 yeeres before. In his 18 yeer he kept a most royall Passeover. Jeremiah in his Raigne began to prophesie: so did Zephaniah. The Lords Trumpet now sounded nothing, but Judah must to Babel Prisoner for 70 yeers. False prophets sound a false peace, & therfore shame came upon them. Huldah the Prophetesse telleth Josiah, that because his heart melted at the reading of Moses Originall, hee should be taken away ere Judahs fearfull fall. Going into Battell against Pharaoh Necho King of Egypt, he was slain at Megiddo.

18 Jehoahaz, or Joachaz, called also John and Shallum, a yonger sonne of Josiah, hee succeeded at the peoples appointment. Hee reigned but three moneths: for then Pharaoh Necho put him in bonds, and carried him into Egypt.

19 Eliakim (called also Jehoiskim and Jakim) elder brother to Jehoahaz by two yeers, him did Pharaoh Necho make next King. Now Judahs obedience was like rotten figs.

From the Schisme of the ten Tribes, from the two (wherupon arose the King of Judah, King of Israel) unto this Eliakim his three yeers are 370 yeers.

The World aged, about 3402.

Staffe



The World aged 3402.

30 Staffe.

Thus, when their sins grew ripe, Gods wrath did smoke;
And made them Captives, (a) thrice, to slavish yoke;
In Babel (b) seventy yeers, untill at length,
(c) Babel was spoyl'd, by (d) Medes and Persians strength:
So, (e) Cyrus, conquering Chaldee's drunken Roy,
Sent backe the Iews, exulting with great Joy.

[a] Nebuchadnezzar, commeth against Jerusa-
lem, in Jehoiakim, (or Eliakim) his three full yeers.
(Dan. 1. 2.) Then go to Babel, Jehoiakim, Daniel,
Hananiah, Mishael, Azariah, together with others
of the bloud Royall. Judahs King becomming an
homager to Babylon, is returned home. This was
Nebuchadnezzar his first yeer, Jer. 25. 1. and a time
of Glory to Babel, who now as a Queene sitteth a-
bove Egypt, Assur and all Countries about. Three
yeers Jehoiakim serveth Babels King, but the next
he revolted. Then Nebuchadnezzars host, the second
time, commeth against Jerusalem. Jehoiakim is ta-
ken, and afterwards cast out unburied as an Asse, be-
cause like an Asse hee had cut in pieces Jeremiahs
Prophecies. So he had from Egypts King, his time
of making him King, raigned 11 yeers.

Jehoiakin (called also Jechonias and Choniah)
sonne to Jehoiakim is next King: being eight yeers
old at his Fathers Coronation (so understand H E,
2 Chron. 36. 9. compared with 2 Kings 24. 8. Hee
raigned

raigned three Moneths and ten days in Jerusalem.

Against him commeth Nebuchadnezzars Host (it being the eighth yeer of Babels Monarch) and carrieth him & many more with him to Babylon. Now went Mordecai and Ezekiel into Babels bondage, but their spirit was not bound. This was the second carrying forth Captive unto Chaldea's Monarch.

21 Mattaniah (called also Zedechiah) his Uncle, or Fathers brother properly: called his Sonne, because he succeeds his Cousin, as a Son succeedeth the Father: called also his Brother, according to the vulgar speech of the Jews, who call any of their bloud, Brethren: this Tzedechias succeedeth at the appointment of Nebuchadnezzar, and raigneth 11 yeeres. Then the fourth time commeth up Nebuchadnezzars Host against Jerusalem. They sack the City and Temple: burn and raze down all: shed much bloud: but Jerusalems mourners (as Jeremy, Baruch, Abdemelech, the mercifull Morian) were freed from the sword: and that Ezekiel had foreseen, Chap. 9. Tzedechias flying, the Chadean Army overtakes him. They bring him to Riblah, in the land of Hamath, where Babels King condemned him, slue his sonnes, and put out his eyes: bringing him blinde to Babell, and thus he never saw it. Well now might Obadiah prophecie roundly taking up Edom-Esau for laughing at his brothers captivity.

[b] In these 70 yeeres raigned first Nabuchadnezzar: then Evil-merodach his sonne, who set Jehoiachin out of Prison in the 37 yeer of his Captivity, and exalted him above all the Kings that were about his Monarchiall throne in Babell. And here I shut up the two books of Kings, and the two Books of Chronicles: Jeremiahs historicall part: as also his Threni, Elegies, or Lamentations, who were dole-

fully

olly sung of him after the third deportation.
Unto Evil-merodach, succeeded Belshazzar his Son,
called also the Son of Nebuchadnezzar, a terme gi-
ven commonly to successors, though far remote. This
Beast making a great excessive Feast to his Nobles,
Jehovah sendeth a Palme of a hand, writing his de-
stiny upon the wall before his eyes. The Drunkard
trembled for fear, and shivered in every joynt: and
the rather, because none of his flattering Prophets
could read it. Daniel being sent (for in his Grand-
fathers dayes, great doubts and difficulties had been
expounded by Daniel) he readeth the Canonically
Writ, and telleth the King that it signified, how Je-
hovah had accompted his time, and weighed him in
the Ballance, had found him too light, and therefore
an end was come to him and his Kingdome. The
Scripture was, Mene, Mene, Tekel Upharsin: of Daniel
thus expounded: Mene, God hath numbred thy King-
dome, and hath finished it. Tekel, thou art weighed
in Ballances, and art found lacking. Peres, thy King-
dome is divided and given to the Mede and Persian.
Wherin may be observed, first, how Daniel dilates
upon the Text: for Mene, Tekel, Upharsin, word for
word soundeth no more then: He hath numbred, he
hath weighed, and they dividing. Secondly, the Pro-
phet changeth number and person when he comes to
application: in stead of they (namely the Medes and
Persians) are dividing: hee saith, Peres, He (namely
God) divideth. For as by the Plurall number and di-
stinction of Persons, Daniel was brought necessarily
to understand the writing (seeing Isaiah had foretold
who should be the surprisers of Babel) so the applica-
tion therof to God, was fittest for Belshazar to heare:
if haply he (who flouted the besiegers) would be hum-
bled at the name of God, who now was entring into
judgement. The

The same night, (Cyrus of Persia, and Darius the Mede) having turned aside the stream of Babels Euphrates) do rush into the City, and so cause the drunken Bacchus Froes to drink of the Lords Cup. Here were the 70 yeers finished: and an end of the Chaldean Monarch, resembled by the golden Head, Dan. 2.38. the indirect cause that Nabuchadnezzar reared up the golden Image, as a memoriall of His being the first of the Head: unto which Image the three yong Nobles not bowing, they therfore were cast into the fiery Furnace, but Jehovah delivered & exalted them. That pride caused Nebuchadnezzar (the great Tree, Dan. 4.) to be hackt down: and to be sent to live as a Bedlem amongst beasts, till hee had learned to rule better over men Evil-merodach doing good unto Judahs people, it seemeth he went therfore to his grave in great peace. But Belshazzar being puffed up (as was his great Father) he therfore finisheth the golden Head, and winged Lion, Dan. 7.4. and Ezek. 17.

[c] Babels destruction prophesied of by Isai. 2. 12. where Elam (that is, the Persians, who sprung from Elam, Shems sonne, Gen. 10.21.) and Media, (derived from Middai Japhets sonne, Gen. 10.2.) these two are commanded to besiege Babel & smite it. Paras (for so is Persia in the holy tongue, the Country put for the people) it signifieth in English a Parter or Divider: and Madai a Measurer. Which two sorts of people do divide the Monarch by measure, as two silvery Arms: and yet embrace each other for constitution of a Monarch taking the name of Persia.

[d] The Medes and Persians (issued from good Japhet and Shem) do as two sworne brethren, joyne hand in hand for destroying Babel, the Captiver of Shem

Shem and Hebers people : The Mockers of Hebers Songs, have now their children dashed against the stones, Psal. 137. It is equall, that they who now mock spirituall Song, shall be left hereafter to sing a black Sanctus.

[e] The Kings of the East, having sacked the City, and put many of the Uncircumcised to the sword, Cyrus (being eager of Wars abroad) constituteth his Uncle Darius King, and as Monarch of Persia: giving before his departure commandement for building the Lords house at Jerusalem. This Isaiah foresaw (plainly using the name of Cyrus, Chap. 45. 1.) and fore-prophecied of, long before Cyrus was born. The poor Jews obtaining this sodain delivery, they stood, as it were, questioning with themselves: Are we delivered, or do we dream of deliverance, Psal. 126. 1.

When the fulnesse of time, concerning Jehovahs secret Decree is come, then Devil, uncircumcised, and all shall further the Lords worke, some of them for vain glories sake, some because their Conscience is secretly convicted: some for one sinister occasion, some for another. Onely let the Lords Israel in patience, mean time, possesse their souls, always believing, that the Lord sits at the Helme, and therefore the ship steered aright towards the Haven: howsoever by reason of crosse windes, the Lord sometimes for winning the Winde, doth run the Barke awkly, and out of the direct course. Fresh-water Souldiers think such Sea crossing strange, and besides rule: but the better and experienced Pilot knoweth what he doth. The greater Crosse, the greater Comfort in the end, as may appear to us (even now) upon experience. For where we expected bloody times upon our Gracious late Queene her leaving this life (Popery and Atheisme crossing so mightily the direct course of the

Gospell) lo, the Lord hath made our change as no change, in respect of evill deserved: Yea, hath (in all hope) ministred occasion of much more rejoycing. The Lord give us grace to be truly thankfull.



The World aged, 3478.

31 *Staffe.*

To whom (a) returned, Cyrus, who all rul'd,
Gave power, Gods House and City to rebuild;
But, furious foes arose, their work to stay,
Till Nehemiah, to them, hasts away:
The Temple (then) and City-wals were rear'd,
(b) Maugre their malice, whom (before) they fear'd.

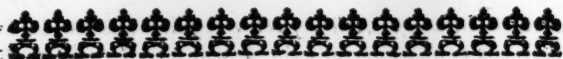
[a] In Cyrus his first yeere (for the 70 were finished) the King having caused his People to furnish them with necessaries, they return with sheaves in their bosome, that went forth by weeping crosse.

And here beginneth E Z R A,

In the first Returne, Zerub-babel (Contrary to Confusion) is the Peoples Captaine. Comming to Jerusalem, they lay the foundation: but from the third yeer of Cyrus his Commandement, it was hindred, After that falleth out Ahashuerosh his Decree, for Massacring Jews: but Hester, through her Unkle Mordecai his stirring up, turned the Judgment upon Haman and his house (Read here Hesters story) and Mordecai is exalted.

Darius Artaxast the fifth King of Persian Monarch, he, Ezra 6. sensibly feeling Jehovahs hand against his people, because the Jews were stayed from the holy work, He in his second yeer renueth Cyrus his Predecessors Commandement. Now beginneth Haggai to reprove his people, for having so great minde to the building of their own houses, in the mean time neglecting the Lords House. Together with him the Lord stirred up Zachariah for the work. In the sixt yeere of Artaxast, or Artahshast, the substantiall parts of the Temple were finished. The next yeere after, Ezra and his holy Host make the second return. In the 20 yeer of the King (Nehem. 2. 1: And here must begin Nehemiahs Storie) Nehemiah Tirshatha, or Butler, commeth to Jerusalem, and reareth up the Citie walls: and now were the Temples appurtenances finished, which was 46 yeers from the Foundation laid, John 2. 20. and a Jubile of yeers, that is, seven sevens, or 49 yeers: whereof Gabriel certified Daniel, Dan. 9. 25. But Daniel mourneth for the hinderance, Chap. 10. which was in Cyrus third yeer.

[b] Affurs People, (Read of them in Hoshea last Israels King) they starting from Samaria, and the Cities therabout, did all they could to hinder it: but it could not be stopped, beyond Gabriels seven sevens of yeers. The Lords prefixed time shall stop the Devill and all his black band: what needs Israel feare? Let the Romanists rise and swell.



The World aged 3603.

32 Staffe.

(a) All Nehemiahs days, the Iews enjoy'd
Sweet peace, in Persians raig; who were annoy'd
And tam'd by (b) Alexander, stil'd, The-Great,
Who raig'n'd awhile; (c) Then, foure Kings from his Seat,
Rise; of whom, two, above the other, clime,
And sharply whipt Iudez, for a time.

[a] It seemeth, that as Nehemiah might see the end of the Persian Monarch: so likewise should Ezra see their whole Monarch, head and foote. Nehe. 12:22:26. for Darius Persa is the last King which Canonicall writ recordeth, And the Iewish Hyftorographers do write that Iadduah (Nehem. 12:22.) and Samballat, Nehem. 4.1. were in Alexander Magnus his time. Of Iadduah (Father of Onias) they write, that he met Alexander in his Pontificalibus, before whom the King revered. Of Sanballat they write, that hee presented Manasseh an Apostaticall Priest, (that had married with him) to Alexander, who built for his use a kinde of Temple: To whom all such Priests resorted, as (for marrying with the uncircumcised) were driven from the Temples Altar at Jerusalem. Manasses his Temple built (as Joseph Ben-Matthias recordeth) on Mount Garizin, an Hill against Samaria, higher than the residue. Well hath One therefore concluded, that the Persian Monarch may not be stretched above 130 years, except we will give unto Ezra an incredible Age.

[b] Alex-

[b] Alexander, the Brazen Belly (Dan. 2. 39) the Leopard, Dan. 7. 6. the Western Goat, Dan. 8. 5. Alexander resembled in them Three, hee commeth skipping from Grecia, and pusheth the Ram of Persia, Dan. 8. 6. destroyeth the Persian Beare, Dan. 8. 5. and succeedeth the Two silvered Arms of the Medes and Persians. Paras so cast down, Javan (for of him, Gen. 10. 2. the Grecians came) put on the Monarchs Diadem: Him Jaddua (Jerusalems high Priest) accompanied with the Citizens in white, doth meet: for which Alexander granted them great liberties. He reigned six yeers Monarch, and then in his prime of strength, having conquered the Eastern World, he suddenly dieth, and his house is quickly after rotten.

[c] Out of that rotten Head, springeth 4 Horns or Kingdoms, allotted to 4. Captains. To Cassander was allotted Macedonia: to Antigonus, Asia Minor: Syria, to Seleucus Nicator: and Egypt to Ptolemie Lagi, Dan. 8. 8. & Chap. 11. 4.

[d] The Kings of the North and South, so called Dan. 11. because their Kingdomes so stood coasted from Judea, they root out the other. Two Corrivalls and marry together, Dan. 11. 6. These Two Powers conjoynd, are lively resembled by the Images Two Iron Legs, Dan. 2. 4. And they well may resemble the two Adversaries, Gog and Magog, Pope and Mahomet.

As all have consented, that the first three metules of Gold, Silver, Brasse, did represent the Monarchs of golden Chaldea, silvery Persia, Brazen Grecia: so usually, they have understood the Iron Legs to import the Roman Monarch. The Jewes opening the care willingly to that, doe cast this bone backe to Christians. The Iron Legs are the Roman Monarch: but the Roman Monarch is not yet abolished; There-

fore Christ is not yet come: because Christ the Stone from above comming, shall at his comming abolish the fourth Monarch, as well as the former three, Dan. 2. 34, 45. Nay, they goe on Trumpling thus, Oh foolish Christians, the two Legs must denote two Kingdomes, under whose feet we must be trampled, till Messiah come: and as your selves grant the Romish Kingdome to be one, so we beleeve the Turkish Kingdome to be other Iron Leg.

Hereunto, over weakly me thinks, there hath been returned this Answer: The stone Christ hath rushed upon Romes Monarch, insomuch, as by that power of Christ, it still diminisheth some and some, and will be abolished quite at his second comming. The Jewes calleth this an abolishment in conceit, not Reall: and for any thing I can smell, it is too, too improper.

First, an improper sence is unnecessary, where a proper is at hand.

Secondly, betweene the two Legs, and that one Government of the Romans, there is no proportion or likenesse. That the Jewes well observe, though they evill apply them two. As by the two Armes were meant, not one, but two Kingdomes, namely, Madai and Paras: so by rule of likenesse, two Kingdomes, but both one against Iudea, must here be meant. That proportionably holdeth, in giuing the two Legs unto Egypt and Syria: which two Kingdomes as two Legs, did spring out of the Brazen Belly and Loins, Javan or Grecia.

Thirdly, the Stone was to fall on the Images toes. That It did not, regarding the Romans, (for it rather rushed on that Monarchs Head, or prime of Government over Iudea) but that it did, on the toes of Syri-Egypt: for Herod, Matth. 2. 1. of Anti-pater an

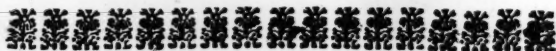
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Idumeman, as he was appointed to govern by Romes Caesar, so was he by Egypts Anthony and Cleopatra then in Syria (the sprung of Syri-Egypt seed: such commixture Daniel foretold 2.43. & 11.6. confirmed to that Regiment over Judea. The blessed Stone so tumbled on Gog-magogs Toe. See the first Staffe of the New Testament following.

Fourthly, the Vision was for confirmation of the Jewes faith and patience untill Messiah came to ease them: and so, for time after Messiah: the like falling out in all Daniels following visions. For the times after Messia, our Saviour hath given us the Book of Revelation: wherein every one that would be blessed in times accursed, ought to reade, Chap. 1. 3. And therefore a notable subtilty of Antichrist, to foist this book wholly or in a great part, into the bosome of Oblivion.

Fifthly, we shall see, that this Image is, first, for the Whole, then for the Parts, in the sequences expounded. For the whole. That Vision (Dan. 7.) of the four Beasts is cleer. The three Beasts expounding the three first Metals: as for the fourth Beast (wherin lyeth the doubt) it is set out by notable Periphrases, but not said (as were the former) to be like this or that Beast: for being so changable in government, even now 12 raigning, even now four, even now two: all terrible and tramlers of Judea under foot, it cannot at any hand be properly affirmed of Rome, but wonderfull plainly and properly of that disordred Iron Kingdome that came out of Javans brazen belly. And of this Kingdome, do the Jewish Antiquaries understand it: teaching therewithall, that Antiochus Epiphanes was that little horn that uttered great blasphemy. Let us not hinder them in coming forwards to Jesus Messiah.

For the parts of the Images vision : First, Daniel hath a Vision, Chap.8. of a Ram and a Goat. This overthrowing that : that is, Mede-Perse or Paras, overthrowed by Alexander, the brazen belly and Goat salant. Secondly, in the 11 Chapter, Daniel is told by the Angel of each excellent particular that concerneth the plain pointing out of Mede-Perse, Grecia, and the branched Horns or Governments issuing out of Alexanders Monarch : every latter Vision more open then the former, and a plain expositor of the first. The like method, for like accidents in these last times, Saint John observeth in the Book of Revelation.



33 *Staffe.*

Those (a) two were Egypt and the Syrian bold,
The Iron-legs, by Daniel (once) fore-told ;
From Syria sprang that fierce, blaspheming (c) Horn
Which vex'd the Jews and did Gods worship scorn.
But, after (c) sev'n-times sev'n yeers, from on high,
A (d) sacred-stone puts all those Kingdoms by.

[a] The two Kingdoms springing out of Grecia's Monarch : wherof sufficiently is said in the Annotation upon the former Staffe.

[b] Among the ten Egyptian and Syrian Stammers, upstarts, an Antiochus, more base than any before him. He would needs be called Epiphaues, that is, Fausous : but many then called him Epimanes, that is, Furious: and Furious he was against the pleasant Land Judea. His blasphemies and abrogation of holy things, thou mayst see, (Dan.7.8.&c.) and
Chap.

Chap. 8. 9. &c. This Beast stayed not afflicting Ægypt, as Ægypt pinching at him: but Judea being in the middle, it always paid for their losses. The nearer they came to Christ, the greater was their crosse. Of some his abominable Actions, the Apochryphall Machabees maketh true mention. This Begger got on Horsback, rid a mad gallop, till the Lord cast him downe to his dunghill beginning: Stinking in his death more fouly than a dunghill. This blasphemous Horn was a speciall type or figure of the new Testaments Antichrist, or Man of Sin, or Son of Perdition, whom God shall destroy by the breath of his mouth: committing his whole tyrannous body to the devouring fire, Apoc. 19, 20. even as was not only this speciall Horn, but his whole Kingdome, Dan. 7. 8, 9, 10, 11. This blasphemous Horn ariseth out of one of the foure Beasts, that Daniel saw come out of the Sea: as for the new Testaments Son of Perdition, hee springeth out of a Beast, that likewise came out of the Sea: a Beast contayning all Daniels Beasts. Revel. 13. 1, 2. And it may be, that our Antichrist was not a perfect Body, till hee had eat up the former Beast: as one Serpent eating another, doth thereby grow to a Monster. Pray for spirituall eyes, for this Beast hath brewed a spirituall wine, wherewithall all Nations have been made drunk, as drunk as Beggars, Wil-worshippers. Hee that will not with John, Revel. 17. go into the Wildernesse, and that in the Spirit, he shall not know what the Mystery meaneth: neither is hee worthy. Whether Malachi prophesied in the end of the Persian Monarch, or what time under this Iron Government, I know not: but plain it is, that all things were out of order in his time: as also, that he was the last Canonicall Prophet of the old Testament.

[c] Daniel was told by Gabriel, Dan. 9. 24, 25, 26 That 70 ſeven of yeeres were cut out for his people, for the holy City, and for conſuming wickedneſſe, abolishing ſin, for making reconciliation for iniquity, to bring in Everlaſting Righteouſneſſe, and to ſhew Chriſt the Holy of Holies, &c. Then doth Gabriel divide the number of 70. into three parts : into 7. ſevens, then into 62 ſevens, then into one ſeven.

Unto the firſt, namely ſeven times ſeven yeeres, which is a Iubile of 49 yeeres, hee appointeth the building of Jeruſalems wals, and the finiſhing of the whole Temples work, which Nebuchadnezzar had burnt and razed downe. Iſaia 44. 28. The time of which building was A troublous time, Dan. 9. 25. Nor can an extraordinary work for Goodneſſe be in hand, but a notable tentation muſt follow, for ſtaying that good work.

The 62 ſevens, or 434 yeeres after Jeruſalems building finiſhed, reach unto the laſt weeke or ſeven yeeres, wherein Meſſiah ſhall be ſlain.

The laſt week or ſeven yeeres, breed much queſtion. Some tranſlate Daniel thus : In the miſt of the Week, hee ſhall ceaſe oblation. Others tranſlate it thus : In the half of the Week he ſhall ceaſe oblation. The word importing half, ſome underſtand it of the firſt half : ſome of the latter half of the ſeven yeeres. Theſe that underſtand it of the firſt half, do teach, that Jeſus his Baptiſme begun the firſt yeere of the ſeven, and that his death ended that half : and ſo they leave the other halfe of the ſeven unto the new Teſtaments Revelation, where it is ſaid, that the two witneſſes propheciéd three yeeres and an half, Revelat. 11. and the Woman is ſaid to be ſo long in the Wilderneſſe, Revel. 12. Neither is this (for many myſteries that ſeem to ariſe from hence) to be re-
jected.

jected as a thing grossly absurd. These that understand it of the later half, do fully finish Daniels later seven in Messiah his death: affirming that the new Testaments 42 Moneth: Time, two times, and half a time: 1260 days, or three yeeres and an half, teaching (I say) that these times have but allusion to Messiah his preaching and suffering time, and not any mysticall overplus of Gabriels latter seven.

Between these two, I am unworthy to iudge, neither dare I yet peremptorily say, it is that.

Whether his Baptisme begun the last Saboth of yeeres, or else the middle of that seven, I must needs conclude, that as his death was our Redemption, and the shadows Death blow: so his Resurrection introduced everlasting Righteousnesse.

Object. His death finished, Gabriels 70 sevens, therefore within the same time, was Righteousnesse everlasting brought in, seeing this, aswell as the other is joyned together, Dan. 9. 24.

Ans. In the Verse 21. together with sacrifice ceasing is joyned the Temple and Cities desolation, by the Roman Army abominable, which fell out 40 yeers after Jesus his oblation, therefore, neither hindreth it, that perpetuall Righteousnesse be brought in by Messiah, after the death of Messiah.

Secondly, though hee died for our sinnes, yet hee rose againe for our justification: Rom. 4. 25. His Resurrection brought in our righteousness perpetuall.

Thirdly, if his Baptismes solemnization by the Father and the Spirit, answered not to the dedication of the materiall Temple, Ezra 6. 15, 16. Then did the Resurrection of his incorruptible Temple, his body cast downe by a malicious persons as Nebuchadnezzars Host resemble the rering up of the vanishing temple

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for that materiall Temple figured the spirituall Temple Jesus, who is both the Temple, the Sacrificer, and the Sacrifice : whose day of Resurrection became our Sabbath day, our seventh day of Rest, by allusion to the Jewish Rest-day; but is indeed the first day of the Week, and the Lords Day, seeing the new Adam was to begin where the old left off.

[d] The Stone cut from the Mountain without Mans hand : Dan. 2. is both of Jew and Gentile understood of the Saving Christ. That I say saving, it is because the Jewes understand Christ or Messiah : Dan. 9. 26. not to be the saving Christ, but some Earthly King anointed : for Christ and Messiah in English is Anointed: and so understanding that place of some Mere-man anointed, that should soone after be slain, they put away that Prophecy. So became Christ a stone of offence to them, howsoever to the believer hee is the precious stone of the Corner. I would no Christian had dashed with the Jew against this Stone. Further see hereof Staffe 32 at [d].

From Judahs first transport to Babel, unto Cyrus his Commandement given to build the City and Temple, are 70 yeeres.

After the Commandement going forth to the finishing of the Temple and Cities wals, are 49: yeeres. In precise accompt of whole yeeres, from the first transportation to Babel, untill the re-edification of the City, are 119 yeeres : but according to common accompt may well be termed 120 yeeres, the time of Noahs preaching.

From the Temples full finishment, untill Messiahs former worke, making his death the perimplishment of Gabriels last Seven, are 62 Sevens, and one Seven of yeeres, that is in one summe, are fully 441 yeeres. Now take away the full yeeres or Jesus his

age,

age, namely 33 yeers (and so long raigned David his Figure in Jerusalem) and from the Jewish material Temple, the Figure reared, unto Jesus therby figured, will be about 408 yeers.

Back from Christ to the promise made to Abraham 1844 yeers.

Back from Christ to the Floud, 2271 yeers.

The Age of the World at Jesus his birth, about 3928 yeers.

FINIS.

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THE
SECOND
PART OF
THE BIBLES
BRIEFE.

Drawne first into English
Poetic, and then illustrated
by apt Annotations: to-
gether with some o-
ther necessary
Appendices.

By HENOCK CLAPHAM.
The fourth Edition.

LONDON,
Printed by *Thom. Harper* for *Na-
thaniel Butter*, and are to be sold
at his shop at Saint *Austens*
Gate, 1639.

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TO
MY LORDS GRACE
OF CANTERBURIE,
all true care and discretion, for
suppression of *Schisme*
and *Heresie*.

M*Y Lords Grace, there came to
my hands of late, a certaine
Pamphlet intituled, Princip-
ples and Inferences touch-
ing a true visible Church,
subscribed by no Name,
though said to come from the Anvile of a
Preacher lately separated in Lincolnshire :
who teacheth a departure from our Church,
as the Brownist of yore.*

*I. But this he doth so, as himself and some
others left behinde him, may be thought to
have some ground for being Christians them-
selves. And this he doth by teaching, that in*

The Epistle

a false Church there may be some true Christians; but so, as they have their Christianity by Extraordinary means. And to this end, hee alledgeth some from among the ten Tribes, which be of the Holy Ghost commended. But how silly his collection is, it may well appeare, when wee remember, that the ten Tribes of Israel (even in their corruptest times) had Prophets and Schools of Prophets, who by no extraordinary means, but by ordinary, even by the ministry of the Word, did beget and confirme people in the Faith, without once teaching them to replant any Church or Churches. And as for extraordinary means amongst us, I know none. Here is the Word of eternall Life, then whither will they go?

2 Having taught the Separation, then he comes to his Discipline. And out of the depth of his Learning, he makes a Quære, whether Women and Children are not to have a voice in the Election of Ministers. A Quære of as much wit, as that which his elder Brethren made before him, whether Infants (being the seed of the Faithfull) ought not to be partakers of the Lords Supper, so well as of Baptisme?

3 Next I note, how he will have all Elders apt to teach; and so brings upon him the contradiction,

Dedicatorie.

tradition, not onely of the Elder Separatists, but also of many other Churches, who mayntaine a dumbe, lay, Presbytery, or Eldership. And as I know that in this be hath the better end of the staffe; so, had hee not ploughed with our Heifer, hee had not found out that Riddle.

4 And wheras the former Separatists have held it unlawfull for any to administer the Sacraments, saving the Pastour, hee teacheth that the Doctour also may doe it, seeing hee that saith, Go preach, doth likewise say, Go and baptize. Before it be long (I doubt) some will further teach, that, as all the Presbyters and Elders ought to be apt to teach, so, all of them are possessed with power to administer the Sacraments; and so the Layaldermen will be turned out of the Church into the Common-weal; and having Swords put into their hands, will be found to be but Civill Magistrates.

5 For Excommunication, hee makes it a Quare, whether together with the casting-out, there should not be some corporall punishment inflicted upon the Excommunicate?

If we stay a little longer, till some other principall Schilmaticks have published also their conceits, we shall have more Fashions of Discipline,

The Epistle

Discipline, then Fantastique Wom'n have Fashions of head.geare. For certain I am, that all the Clocks in Great Brittain will sooner agree, then can these male-contented Humorists.

And is it so with these that be run out? yea, and no better with such as be ready to follow. For in their Booke stilea Puritanisme, the Publishers (in the very Front thereof) do professe themselves to be the Rigidest sort of them which be called Puritains. Now these cannot be called the rigidest sort, but in respect of their other Brethren which be not so rigid. Another in his Epistle to the King, doth freely professe, that he well knows, how many of his Brethren doe not presse things so farre as himself, and yet he would have the King to grant, all that Himself there presseth. Indeed if the Kings head were unsettled as his owne, He might grant one Fashion of Discipline to Him to day, another to another to morrow; a third to a third the next day, and so Discipline might chop and change as Post-riders do their Horses to Scotland.

And were it, that such Formes of Discipline were held of the Church Arbitrary, as we hold the Ceremonies of Kneeling, Sitting, Standing, Lying on the one side at the Commu-

nion

Dedicatorie.

union as Christ and his Apostles did; were it I say, that the same were held of an indifferent nature and therefore of the Church here and there Arbitrary, according to occasion of circumstances, then the propounding of change, might be worthy consideration. (And of such judgement is Master Iohn Burgesse, a Scholar nothing inferiour to them sides, if themselves may be trusted.) But each of them holding, that their owne particular Devise (not for generall Rules which wee doe grant, but for every particular circumstance, which they hold) that the same must have some particular instance out of the word, it is more then King or any can believe; seeing the things they presse are so Diverse, if not Contrary one from another.

My Lord, this my speech needed no Eloquence; for that the Entertainment is so base, as the plain narration evinceth what I would, *Huiusmodi enim res recitare, idem est quod refutare.* The new Testament before which I propound this Epistle, is able enough to debate these matters. Since the coming out of my Dialogues touching Error on the right hand, I heare of many brags for answer and confutation. Somewhat they must say; for satisfaction of Disciples: As of late, some possessed

The Epistle, &c.

possessed with the unclean spirit, did raise an unclean slander of me and my labours. But would they be their own words master, & come closely to the point, I protest (I speak as I think) all their roaring noise would but turn into smoke. Which once of the people noted, would be unto them a confirmation against juggling, mysticks, and a shame to such, as have attempted the hood-winking of any. Wherewith I remaine dutifully devoted.

Henoch Clapham.



THE SECOND PART the BIBLES brieft:

The World aged 3928, or 3929, as Ma-
ster More doth cast it.

I Staffe.

WHen (a) Herod did Iudea's Sceptre sway,
Our Iacobs (b) Star, it self did plain display;
(c) Iesus is born, (d) Immanuel, fore-shown,
(e) Messias, (f) Shiloh, (g) Eves-seed, (h) timely known;
A (i) Virgin brings him forth, (k) Mary the blest,
Espous'd to Ioseph, (l) Thus, to All, exprest.

[a] Herod (the Son of Antipater) having corrupted Anthony of Egypt with Mony (Flavii Iosephi, lib. 14. Antiquit. cap. 22.) was by Anthonie and his flaunting Cleopatra (Cap. 23.) appointed to rule over Iudea. After that (Cap. 26) Herod comming to Rome, he there (having Anthonie of the one hand, and Cæsar Augustus on the other hand) he was solemnly led into the Capitol, where their spirituall rites were performed, and the Senats decree proclaimed: and in this first day of Herods Coronation, the

the New King was banquered by Anthonius. Much ado had Herod after, ere he could be settled in Iudea: but adversaries taken away, and he shewing himselfe liberall in a great famine, as also remitting the third part of Tribute, and building the ruines of the Temple, (during which building it is written, That it never rayned) together with remission of the 4. part of the tribute, after that, he wonne the peoples hearts. All this doth Flavius Iosephus write, a man borne immediately upon Herods end: and on that carefully (as a Jew zealous) drew holy Antiquities, and opposed to the Atheists of his time.

[b] So Balaam termed him, Numb. 24. 17. what time Balaak sent him to curse Jacobs people. Zacharias the Priest (John Bapt. his Father) having an eye unto Balaams Prophecie, he (Luke 1. 76, 77, 78, 79.) calleth his sonne John the Preparer of the way before this Day-starre, who was to give Light, both to Jew and Gentile.

[c] It signifieth a Saviour, Matth. 1. 21. neither is there salvation to be had in any other Name, Acts 4. 12.

[d] In English, God with us. This Name Isaiah fore-told to unbelieving Ahaz. Isa. 7. 14. what time the Beast would not believe, that God would be with him against his Adversaries: And this Name the Angell remembreth to good Joseph Matth. 1. 10. &c. what time he imagined, God had not been with Mary, and therefore had resolved, secretly to divorce himself from her.

[e] In English, Anointed. So is CHRIST: hee was anointed to be the CHURCHES King, Priest, and Prophet. To be called Christian, is to be called Anointed: the terme therefore agreeth to none that are not Anointed with the, holy Spirit

Spirit as was He. This Jesus received the Spirit beyond Measure, John 3.34. that so he might communicate of his abundance, to his believing members. These that have been truly engrafted into the Vine Christ, John 15. do live by the sap of his Spirit, and therefore cannot but bring forth good fruit, and that in due season, Psal. 1.3. If a man be incorporated by Faith into this Anointed-one, he must (yea, he will) shew forth his faith by works Jam. 2. 18. Let us therefore remember, why we are baptized Christians, or Anointed ones.

[f] This Name. Jaacob, in his last Testament, useth to his Sonne Judah : of whom Jesus was to come, Gen. 49. 10. Some would have it to be derived of Shelau, signifying the Secundine in the matrix, wherein the childe is involved. For that I see no reason. It may rather wel be derived of Shalah to be peaceable: seeing hee is our Salmon, Salomon and Peace. But many have taken it to be derived of Shalach to send (then the radicall letter Cheth is lost in Shilo) and indeed he was sent of the Father to give sight and health, and hee sent the blinde to Siloams poole for sight. John 9. 7. This was the sent one, to To whom the Diademe appertained, that before was overturned. Ezek. 21. 27. His Kingdome is spirituall, figured out under the former, and such is his Diademe and Scepter : but a Kingdome everlasting and unable to be shaken. Heb. 12. 28. Few Christians have yet learned this.

[g] The Womans Seed, Gen. 3. 15. was to break the Serpents Head. Here the Father hath sent his Sonne to assume the seed, not of Angels but of Abraham. Heb. 2. 16. Here is Abrams seed come promised, Gen. 12. in whom all Nations should be blessed. The holy Ghost overshadowing Woman, shee

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conceived

conceived this holy one. The Anabaptists must know, that if Jehovah in the beginning, Gen 1. did with a Word make something of Nothing, and that good: then much more easie it was, to make Something of Something and that good, though the first something were evill: for easier it is to draw a good substance from an evill, then to draw a good substance out of Nothing. Though the Womans seed in it selfe, was as her self, polluted, yet the holy Ghost, by his ineffable sanctifying power over-shadowing her, and shee conceiving by him, we marvell not, though the Babe conceived were sinlesse. And the rather, because sin is no substance but an Accident: and hee was to take the substance of Mankinde, shaking off the perverse Accident (sinne) which befell mans nature after the perfection of his Nature.

Secondly, he must not passe through her as winde through a Pipe: but of absolute necessity, take our nature & flesh unto him, if so we be saved. It was our flesh that had sinned, and brought in Death everlasting for sin: If our flesh therefore scape this death eternall, it must first by rule of justice make satisfaction for sin. This it did, He assuming our flesh, sanctifying our flesh, justifying our flesh, and by strong hand (Maugre hellish power) carrying our flesh into the highest Heavens, seating it on the right hand of Glory. This he had not done for us if so he had assumed some quintessence or new found flesh, brought I know not from whence, taken either from no creature, or else from some other creature then man.

[h] When the fulnesse of time was expired, God sent his Son made of a Woman. Gal. 4 4.

[i] That Isaiah foresaw, cap. 7. 14.

[k] Though a Virgin, yet betrothed to Joseph of Judahs Tribe: by vertue of which betrothment absolute, she was true wife to Joseph. For Absolute,

(not conditionall) betrothment of a lawfull couple is marriage before God : and the same betrothment made known to others by themselves, maketh it strict marriage towards man. That was cause, that under the Law, the Man that lay with a betrothed Virgin, did die the death, as having knowne another mans wife, but being unbetrothed, he was not to have any corporall punishment inflicted upon him (so he forced not the Virgin) Deut. 22. 23, 28. compare with Exodus 22. 16. That Mary and Joseph stood married mates appeareth, first by their living together, Luke 2. 16. 22. Secondly, by their owne accounting themselves Father and Mother to Jesus, He by reason of the Marriage ordinance, Shee by Nature, Luke 2. 48. Thirdly, by the peoples accounting Jesus, Josephs sonne. Luke 3. 23. Fourthly, by Jesus his subjection to them both, as Father and Mother, Luke 2. 51. Lastly, by the Holy Ghost his testimony, who rehearsing the story, doth still call them his Father and Mother, Matth. 1. 9. Luke 2. 41.

[1] All should know this contract of Joseph with Mary, because it was foreprophecied, not only that a Virgin (which she was, though a wife, Matth. 1. 25.) should bring forth the blessed seed: but also that hee should spring out of Judah, and out of Davids Line: This, Matthew and Luke plainly record, but many will be ignorant. Matthew recordeth his Genealogy from Solomon Davids first sonne, untill the deportation to Babel for the seventy yeeres Captivity: then Matthew crosseth over to Nathan (the other sonne of David) his progeny; because Solomons race ended in Jehoiachin or Chonias carried to Babel: who (after his delivery by Evil-merodach) did declare Shealtiel, or Salathiel (of Nathans house) his heire: for himself died without seed: Jerem. 22. 28, 29, 30.

Justly therefore is Castalio blamed before in the 29 Staſſe : for finishing Salomon in Ahaziah. This draught by Matthew is called the Legall Deſcent, whereby Jeſus was born heire lawfull to the Crown. As for Luke hee deſcendeth not, but aſcendeth from Jeſus (not to David by Salomon,) but by Nathan to David, and that uprightly by the Natural Line (wherein was no breach through want of Iſſue) and that is called, the Naturall Aſcent. The diverſity of Names muſt not trouble thee, conſidering thou findeſt that common in the old Teſtament, eſpecially at the beginning in and after Judahs Captivitie : Nor yet at the terming of Nephews, Sons, or Brethren, whereof I have ſpoken, Staſſe 30. For thy eaſier conceiving of Matthew and Luke, take this Table where I have placed both the Evangelists, deſcending to Jeſus,

DA

DAVID.

MATTHEW thus deſcendeth in his Goſpel, Chap. 1.

Salomon.
Rehoboam.
Abia.
Aſa.
Jehoſophar.
Joram.

{ Ahazia,
[a] Joaſh,
Amazia,
not worthy
memory :

Ozias.
Jotham.
Ahaz.
Ezechias.
Manaſſis.
Amon.
Joſias.
Jakim.

[b] Jechonias ſeedles adopteth

Zedechias o- [b] Here
mitted: becauſe. was Choniah
Jechoniah did pulled off as
live after him a Signer, Je-
a King, being rem. 22. 24.
reſtored to ho-

ner at Babel, ſee the firſt part, ſtaff 30 at [b]

The Legall Deſcent for JOSEPH.
[a] See how
hee was of
Salomon,
29 Staffe of
the old Te-
ſtament, in
Judahs [8]

Nathan.
Matatha.
Minan.
Melea.
Eliakim.
Jonan.
Joſeph.
Juda.
Simeon.
Levi.
Matthar.
Jorim.
Eliezer.
Joſe.
Er.
Elmodam
Coſam.
Addi.
Melchi.
Neri.

The Naturall Deſcent for MARY.
Luke thus aſcendeth in his Goſpel, Chap. 3.

Salathiel,
Pedaiah,
Zorobabel

ZOROBABEL.

MATTHEW thus ascendeth.

Abihud.	Now was Zoro-	Rhesa.
Eliakim.	babel, (the sonnes	Ioanna.
Azor.	sonne of Salathiel,	Iuda.
Zadok.	1 Chron. 3. 19.)	Ioseph.
Akim.	made JEHOVAHS	Semei.
Eliud.	signet, Hag. 2. 24.	Mattathias
Eleazar.		Maath.
Matthan.		Nagge.
Jacob.		Elli.
Ioseph.		Nahum.
		Amos.

LUKE thus ascendeth.

Matthew and Luke both account from Zorobabel, as they did from David: but Matthew for observing Generations by 14 omitteth divers, contenting himselfe with the chiefest. Matthew, hee regardeth the Genealogie of Ioseph, Jesus Mary. his Father by Ordinance, not by Nature: and Luke he draweth the Pedegree of Mary the Reall Mother of Iesus according to the flesh: both of David, and so consequently of Iudah.

Blessed J E S U S was every way Heire unto the Crowne. The Sophies of Persia knew that, Mat. 2. 2. Nathaniel confessed that, John 1. 49. Pilate gave him absolute Title of Judahs King, superscribed in He-

Hebrew, Greek and Latine: neither had hee power to qualifie That. Though the Jewes wished him. Iohn 19.19,20,21,22. The people knew that, than would have made him King: Iohn 14.16. neither could the bloody wretches alledge any one betwixt him and the Crowne, but Romes Cæsar. Iohn 19. 12,15. He that knowes not, that Christ must needs be of David, is more blind than was Bartimæus. Marke 10.47. Neither can any be ignorant of his being Davids Son, except they will repugne his owne testimonie (Mat.17.25,26,27.) where he prooves himselfe free from tribute paying: as allso many moe Scriptures, that openly proclame him Davids sonne and so consequently, Heire Legall and naturall to Judahs Crowne. But as the blessed word, Iohn 1. assumed our flesh, for the new creating our flesh, even to the end that we might become Spirituall; for the discerning of spirituall things: so neither was his Kingdome and Scepter to be of this world, carnall and outward, as was the figure in David: but Spirituall, inward and heavenly: and thereof it commeth, that the new Testaments Church-state is so often called the kingdome of Heaven Mat.11. 11,& 13. And Ierusalem from above: Galat.4. Revel.21,

*2 Staffe.*

An (a) Angell, This, to (b) Shepherds doth declare,
 Who leave their flocks, to (c) Beth'hem do repair;
 And, there, they finde, All, as the Angell said,
 The little-Babe in a mean (d) Manger layd:
 And (e) Mary, with her Ioseph, standing by,
 Thence they return and praise their God on high.

[a] As an Angell from Heaven did preach the conception of Jesus to Ioseph and Mary, so an Angel from Heaven doth preach his birth here to the Shepherds. Accordingly the holy Ghost giveth the title of Angel, to the New Testaments Ministry, where hee calleth them Angels, that is in English, Sent-ones, or Embassadors, or Messengers sent by God to preach Jesus Anointed to his People. The worthinesse of the Title must feare men from running before the Lord bid: and the Lord never in mercy saith, Go: but first he furnisheth them with holy gifts, fit for the Embassage. If any come unto us without their spirituall furniture, wee may boldly conclude, that God hath not sent them in mercie, but in judgement: and so indeed he bid Balaam go to Balak.

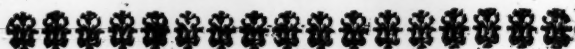
[b] Christ was not published to Nobles and the rich men of the World: nor yet to the presumptuous Priest, or glavering Prophet, but to well exercised shepherds, feeding their flocks. As his Kingdome was not world like, so neither were worldlike men to be acquainted with that first.

[c] Bethlem was the native Town of David, the figure, and of our David figured. It signifieth in English

glifh the houle of bread: and in it (as in an houle) was he born, that is the Bread of Life.

[d] Ioseph and Mary being unable, as it seemeth to hire a seemly place in the Inne, they were glad to use a back-house for their lodging, and there was the King of Kings born. As the place of his Nativitie was simple, so the bed-sted wherein hee couched his sacred corps, was but a beasts Cratch. Our earthly vanishing Kings would take this in dudgeon, and the meanest of us are usually more rsnowmed in our birth: yet like rude Horses and Mules void of understanding we are impatient. Some are not ashamed in the Pulpit to uphold, that old Popish dreame of Christ being borne between an Oxe and an Asse. Such a teacher would be yoked as an Oxe & whipped like an Asse, till hee better knew his masters Crib, specially after so long detection of Popish Fables.

[e] With the blessed Babe J E S U S, they finde no greater concourse of people, then Ioseph his supposed Father, and Mary his Reall Mother according to the flesh homely: solemnizing of Rex Regum: but worldly Bethlehem was not further from Christ, then when Christ was borne in their little Towne. The neerer the Church, commonly the further from God. And indeed, the Suns light nothing availeth a blinde man in his blindnesse. If God first give eyesight to the soule (that is, light unto the minde) man may discern spiritual things, Otherwise King Herod, the Priests and Scribes shall discern Christ, or the habitation of Christ, no more then a mole.



3 Staffe.

Full (a) forty days expir'd (as Law had taught)
 The Childe into the Temple (then) was brought;
 Where, good old (b) Simeon, did the Babe embrace,
 And, gracious (c) Anna, gladly saw his face:
 Thus all things done, they home, in peace, depart,
 And (d) Mary ponders All with pious heart.

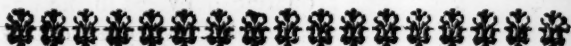
[a] The Wife delivered, was to be unclean for a Sabbath of days, but the eighth day (which was a figure of our Lord his day, the day after the seventh, and yet the first of our new Creations Weeke) the Male-childe was to be circumcised. Thirty three days (besides the first seven she was to rest in unclean estate and 33 years after Christ his birth, it was before we were purified from sin) and then she was to be clensed by the Law, bringing unto the Temple a Lambe, or a pair of yong Pigeons or Turtles: Christ being indeed the true Lambe of God that takes away the sins of the world: the true Pigeon, that singing mourned, and mourning did sing forth the Ditty of our salvation: the true Turtle for fastnesse of love unto his beloved Spowfesse the Church.

[b] Simeon having a Revelation, that hee should not see Death ere he had seen the Messiah (Luke 2.) he therefore confidently awaiteth the corporall sight of Jesus. Jesus at last he meeteth, in the Arms of his Mother within the Temple. He taketh him into his Arms, and therewithall before God he protesteth his willingnesse to leave corporall life: prophesying therewithall, that Jesus should be the Gentiles Light, and the Jews Glory.

[c] Anna of Asers Tribe, Luke 2.36. who had lived

lived seven yeers with an Husband, and had been 84 yeers Widowesse, she haunting continually the Temple, found Jesus there at the same time as did Simeon: whom she boldly confessed and professed to all such as looked for Redemption in Jerusalem.

[d] Marie thee layeth all these extraordinary accidents to her heart, and thereby gathereth more and more, that the miraculous fruit of her wombe, was appointed to some great and excellent work.



4 Staffe.

Then, from the (a) East, do (a) Wisemen make repair,
Who, by a (b) Star, to th' Houe directed are;
There, (c) only Mary and the Childe, They finde,
A blessed sight, to cheer these (d) Gentiles minde:
Fieely, they offer'd (e) Myrrh, Gold, Frankincense,
And, as most happy-men, departed thence.

[aa] The Romanists have preached unto the simple that these wise men were three Kings of Colin. That they should be the three the Scriptures teach not much lesse 12 some have written: for the number is indefinite. That they should be Kings is not very likely: Star-gazing: That they should be of Colin, is apparantly false: for the Holy Ghost testifieth: Mat. 2. that they were Magies of the East, wheras Colin was West from Judea. Persia was Eastern from the Holy Land, and that people were notable Astrologers, or Star-gazers, therefore only probable to me, that these Magicians must be persians. At the word Magician thou must not stumble, seeing it was then a word used in the good part, rather than in the ill as also a long time after. These Magoi, I have called Sophoi, both titles importing Wise. [b] These

[b] These Star-gazers have their over-curious speculation sanctified unto them, for drawing them unto Christ. Many by indirect means are brought unto Jesus not by reason of any promise of blessing promised by God unto men following curious Arts. But by vertue of God his antecedent Election, who who therefore regardeth the constancie of his owne Decree, not of mans Deserving. Some deeme that these Sophoi took knowledge the rather of this Star, because of Balaams prophetic delivered in the Eastern World: touching a Regall Star arising to Jaakob, Numb. 24. 17.

[c] The Shepherds found, with the blessed Babe, Joseph and Mary: but these Sophies finde with the Babe Jesus, onely Mary.

Quest. Where was Joseph?

Ans. It may be, hee was playing the Carpenter abroad for all their three livings. Neither is it unlike that Jesus himsef till 30 years age, was much employed in that Carpentry work, considering the holy Ghost testifieth of him, that Hee was subject to his (supposed) Father and (Reall) Mother, Luke 2. 51. As also for that the people did proclaim the same in way of his disgrace, when they thus say: Is not this the Carpenter, Maries sonne? Mark. 6. 3. Noah played the Carpenter, 120 years, building for the preservation of his Families bodies, and can wee thinke that Joseph and Jesus would neglect the body.

Hee that provideth not (in some honest Calling) for the sustentation of his family, is worse then an Infidell: Nay, that which more is, Hee denieth the Faith of Jesus (1 Tim. 5. 8.) for the Christian Faith teacheth not a man to be idle & negligent, although indeed it command a man not to be carefull about these things, Matth. 6. 25. &c. Labour in thy Christian

man calling, but without care : for labouring in a consecrated Calling, why shouldest thou be carefull, seeing Godlineffe hath promise of bodily necessities: neither will the Lord with-hold any thing that good is from those that walk uprightly: Psal. 84. 11.

[d] The Jews had first sight of Iesus : the Gentiles enjoyed the second sight : a plaine signe that the Gentiles (Iaphets house) should now step into Shems Tent : that the partition was to be broken downe, and that Iesus would be shepherd to both sorts of sheep.

[e] They having offered Gold unto the King of the World (preaching therby, homage and fealty unto Davids Lord, and yet Davids Son) as also having offered Frankencense (as in signe hee was the perfumer of our Prayers) so likewise it might serve for perfuming that unsweet stable wherein hee was born) as also Myrrhe (fittest for his buriall, a signe that his death was our life) happy men they depart.

Herod under pretence to worship Iesus, thinking to worry Iesus, had commanded the Magies to return and relate unto him where the Jews King was born : but God having otherwise admonished them, they preferre Jehovahs will before Herods wish.



5 Staffe.

The Dragons (a) horn pursues, the Childe to smite;
 But, (b) warn'd by God to Egypt, they take flight;
 And, there remayn'd, till bloody Herod dy'd.
 Whence, They, return'd, in Galile abide;
 At (d) twelve-yeers old, Iesus held disputation,
 Within the Temple, to their admiration.

[a] The Dragon the Devill (Revel. 12.) is introduced with his horns, for pushing (yea destroying) this Man childe Iesus. The first Horne that studied Iesus his destruction was the Idumean Herod: and that he did, because he heard by the former Sophies, that there was a King born unto the Jews.

[b] The Lord having a care of our Lord, as hee first warned the Magies not to return to Herods hollow heart, wherupon they flie into Egypt. Into Egypt went Abraham the Father of the Faithfull, by reason of a Famine: thither was Ioseph pushed by his Brethren, to whom Father and Fathers house was glad to repaire for succour: and thither now went Maries Ioseph, and a greater than Ioseph. A Horne of Hell pusheth our Lord thither, and but Horns of the Devill are all that bloudily pursue Iesus in his members. They gone into Egypt, Herod slaughtereth all Male children, under two yeers old, hoping amongst them, the Undeiled Man childe should have beene mured. The Massacre was so abominable, as dead
 Rahel,

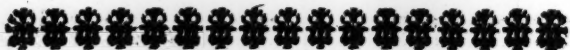
Rahel, the first Iosephs Mother, could not but after a sort, lament the destruction of her Children. Of a certaine Ancient it is written, that **H E R O D** should slaughter his own young sonnes, lest of them Iudah should have had a King: wherupon **AUGUSTUS** then should say, I had rather be one of **HERODS** Hogs than sonnes: for his Hogs he fats, but his sonnes he slayes.

[c] The Beasts being dead, Ioseph and Mary with Iesus are called by God out of Egypt, even as Israel before was called from thence by **MOSES** Ichoyahs mouth. But they hearing that his sonne Archelaus did succeed (like Cocke, commonly like Chicken) they turned aside to Nazaret in the parts of Galilie: whereupon hee tooke the name of **Nazarite** in the mouthes of that people: though besides that, hee was to us a more Pure and Powerfull **Nazarite**, than was **Samson** his figure.

[d] Ioseph and Mary (what time Iesus was aged 12 years) they doe come, as yeerly they ever had to keep the Passover at Ierusalem. The Feast finished, Ioseph and Mary set homewards, with their Kins-folks and Acquaintance: but after a dayes journey, missing their Sonne Iesus, they returne with sorrowfull hearts to Ierusalem: who, after three days do finde him amidst the Doctours in the Temple disputing. His Mother saying unto him: Sonne, Why hast thou dealt thus with us? Behold, thy Father and I have sought thee with heavy hearts: to her he returned this answer: How is it that you sought mee, knew yee not that I must goe about my Fathers business? But they understood not the word that hee spoke unto them. Then hee went down with them, and came to Nazaret, and was subject to them: and his Mother kept all these sayings in her heart.

And

And Jesus increased in wisdom and stature (for indeed they two should grow together) and in favour with God and men.



6 Staffe.

When Christ his (a) thirtieth yeer began, he took
(b) Baptisme of Iohn, in Iordan's cristall brook;
The Holy Ghost came on him, from that houre,
He call'd (c) Disciples by his Word and Power:
Of whom, He, twelve (d) Apostles call'd, and chose
Full (e) Sev'nty more, who should his will disclose;

[a] See Luke 3. 23.

[b] John Baptist (the sonne of Zachariah the Priest, Luke 1.) allied by his Mothers side to blessed Mary. For though the other Tribes might not marry one with another, for avoiding confusion of Loited inheritance: yet might Levi (who had no such inheritance, and therefore not like possibility of confusion) marry with other Tribes. This John begun to preach The Baptisme of Repentance for the remission of sins, in the fifteenth yeer of Tiberius Romes Cæsar, Pontius Pilate being then Governour in Judea: but afterwards beheaded by Herod for reproving his unlawfull marriage. This John (having the spirit of Elias) prepared the people unto Jesus, by hewing, squaring, and smoothing their hearts, lest otherwise Jesus should have smit the Earth with cursing.

Unto this John came Jesus to be baptized: John refusing as being fitter to be baptized by Jesus: our Saviour tels him it must be so, for fulfilling of righteousness.

teousnesse. Iohn baptizeth him in Iordan (through which Iesus or Ioshua safely led Israel) at what time the holy Ghost manifested himself under the bodily shape of a Dove, lighting upon Iesus: together with all a voice passed from Heaven: saying, Thou art my beloved Son, in thee I am well pleased. Here was the Father, the Son, and the Holy Ghost, concurring in this Baptismes solemnization. The sonne presents himself for fulfilling righteousness. The Holy Ghost sheweth Iesus to be simple and innocent as a Dove: the Father proclaims him, first his Beloved Son: Secondly, In whom he rested well pleased. Thus was the Dore-sacrament of the new Testament graced by ELOHIM, that three one.

Quest. Why should Iesus be baptized with water, seeing he was sinlesse, and that sacramentall water teacheth the baptized, first, that sinne is put away by the blood of Iesus: secondly, that the baptized is to die to sin, and to rise unto a new life.

Ans. Circumcision signified the like, yet was he circumcised, as he is here baptized. Yet I easily grant, nay, I do boldly affirme, that hee was neither circumcised nor baptized for the two former ends: and yet of absolute necessity, he was both to be circumcised and baptized, and that for this cause: As Circumcision and baptizme were enjoyned man because of sinne (seals of sins) forgiveness by blood shed, even by the blood of the Lambe slain from the beginning of the World) so how should them Sacraments of the Old and New Testament have beene holy and lively to the Receivers, if so the holy Lambe and Lord of Life had not in our nature so sanctified them? He for giving life unto both them, did therefore vndergoe both in his body. Thereby, Circumcision

circumcision was made Heavens-doore vnto the olde Church Zion, and thereby was Baptisme made Heavens-entrie vnto the New Church, Ierusalem from above. So the Sacrament was not only given, to Preach Life to the first Adam: but also, to be made Life by the second Adam: even as was the whole Law, not only given to the old man, but also to be performed without blot by the new man, from Heaven heavenly. Despisers and neglecters of this seale, have yet no assurance of life in Jesus. Let them mark that.

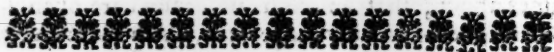
[c] Hee gathers no new Communion, before himselfe had undergone the new Communion Sacrament: for Baptisme was the doore into the New Testaments Church, which may stop the mouthes of Legatists and Lemurists, who when they have wickedly affirmed (specially the first) that themselves are as yet unbaptized, have notwithstanding held it duty to preach their new faith, and accordingly done so. If they say, that no more hindreth them, then it hindred John Baptist from preaching, even before he was baptized; I therto answer: the Case is unlike: for Iohn Baptist was of the Circumcision, and by that Sacrament so had visible entrance into the Church, but themselves partaker of no so re-sacrament according to their owne understanding. And yet (had not the Prince of the World blinded their eyes) their Baptisme (though had in the Church of Rome) should alwayes be as a true signe of Grace, as was Circumcision received in Israel after their schisme from Iudah. And that was so sufficient, as none in that time is heard, either to repeat it when they came to Iudah: or else once to affirme, that it was no Sacrament at all. But our times being the
times.

times of ripening the last judgement, it therefore comes about, that amongst us, men dare openly protest that for an holy judgement, which the ancient times of the Prophets would have accursed, for intolerable blasphemy.

[d] Having gathered Schollers (or Disciples) hee calleth twelve of them Apostles, (or speciall Sentones) and allotted them to preach before him, but not as yet to the Gentiles: the names of the twelve were thus: Simon Peter, and Andrew his brother: James and Iohn, who were Zebedeus sonnes: then Philip and Bartholomew: Thomas and Matthew the Publican: James sonne of Alpheus, and Lebbeus Thaddeus: Simon the Cananite, and Iudas Iscariot. These twelve Apostles do make answer to the twelve Patriarchs of Israel.

[e] These 70 were sent forth with as large and like Commission as were the Apostles: Mark that. Secondly, these seventy answered to Moses seventy prophecyng Ancients, Numb. 11. 24. &c.

Here is Wisdome but who marks it?



7 Staffe.

Great (a) Miracles he wrought in every place,
 Yet, still, the (b) Dragon doth him fiercely chase;
 A (c) Supper full of (d) Grace, he (then) ordain'd,
 Which, by his (e) Church should ever be mayntain'd,
 This done, upon Mount (f) Olivet, he pray'd,
 Where (g) Iudas, with the Romans him invade.

[a] He converted water into Wine: and who but Iesus can turn our bread and water of affliction into a continuall Feast? He gave sight to the born blinde body: and who but he, can give holy light to the born blinde mind? He cured Leprosie, and many other corporall diseases, incurable by naturall means: & who but he can cure our soules maladies, whose cure consisteth onely in metaphysicall (or supernatural) means? To the dead and stinking dead, hee gave corporall life: and who but he, can give spirituall life to these that are dead, and stinking dead in their sinnes? He cast out devils possessing bodyes: and who but Iesus can cast out the devils that possesse mens soules?

[b] E L O H I M, foretold Adam and Hevah, that there should be enmity betwixt the serpent and Womans promised seede, as this Iesus was the head of that holy seede, so the Devill ceaseth not to stirre up his serpentine seed, to pursue this blessed seed unto the death: but all in vaine, untill the time came, wherein hee himselfe was minded to lay down his body.

[c] The time of his oblation, being within one day, he calleth the twelve together, and sitting down

on a low bed, for so the Iews did eat, having first preached unto them the necessity of his departure, he first eateth with them the Paschall Lambe: then afterwards he institutes the New Testaments supper, consisting in Sacramentall Bread and Wine: having finished the old Supper, he institutes a new.

Quest. Was Iudas Iscariot present in both these Suppers?

Ans. In the first hee was. Neither might any soul-main debar any circumcised from the old Supper: nor yet any soul-fore unseen in baptized, debar from the new supper. Seen and known pollutions in the bodies of the Circumcised, would debar them the holy Congregation and Supper, so onely seen and known sin unrepented, can debar such the New Testaments Assembly and their holy Supper.

To the question therefore I answer thus: Many learned, and worthy deepe reverends, have written, that Iudas was present: but yet I see something that keeps mee from so thinking. But first let it be granted, that Iudas was there a Communicant, what then? you will (it may be) with others conclude, then may wicked ones be admitted to the Lords Supper: I answer, it proveth not, that Known wicked may be admitted: for Iudas was not an open wicked one, but a secret wicked one, and therefore under God his judgement, that knows the heart and not under mans censure, who knowes not the heart.

Object. The man Christ knew him for a Traytor, and yet would not debarre him.

Ans. First, the man Christ knew him not already a traitor, for as yet he had not betrayed Iesus: and man must censure Actions, or thinges that be patent not latent.

Secondly, Christ as he was man, knew not that he
had

had ſuch a trayterly thought in his heart, no more then as he was the ſonne of man, he knew the latter day: for every mean wit knoweth, that Thoughts of men, and perſonall Future Actions, were communicated unto his Man-hood by the God-head, or his diuine nature. If Iudas then had been preſent, hee was, to Man there, conſidered as man, an Hypocrite or unſeen Traytor: and therfore nothing maketh, for admiſſion of unrepentant knowne wicked to the Lords Table.

But as before I ſayd, I rather thinke he was not there, for this cauſe: Bleſſed Iohn in his 13. Chap. 30. Verſe, ſaith: As ſoone as he [namely Iudas] had receiued the ſop, he wēt immediately out. Now, the ſop was no part of this New ſupper but appertaining to the old Testaments ſupper: if therefore Iſcariot went out from them immediately vpon the receipt of the ſop, (and ſo ſayth Iohn) then went he out to goe vnto the high Prielt, before the Inſtitution of the New ſupper: and this let the godly hearted conſider, as Beza and ſome others before him have, as in my labours vpon Salomons Song I have obſerved.

[d] As the Paſchall Lambe, preached unto them their deliverance in and out of Egypt, the Land of Bondage, wherof I ſpoke in his place: ſo this Bread and Wine, ſacramentally preacheth our deliverance from the power of Sin and Satan, by the Body broken, and the Bloud ſhed of Ieſus vpon the Croſſie. And as the ſacramentall Lambe was called by Ieſus, the Paſſe-over. Luke 22. 11. though it was but the ſigne of the Angels paſſing-over Iſraels houſe, ſo he calleth this ſacramentall Bread and Wine his Body and Bloud, though indeed but a ſigne of his Body and Bloud: the memoriall of whole death, wee therein are to celebrate untill his laſt-comming.

That

That Circumcifton was called the Covenant, though but a figne of the Covenant: that the Pafchall Lambe was called the Paffe-over, though it was but a figne of the Paffe-over: that Baptifme is called our fanctification and clensing, Ephes. 5. 26. though it be but a figne of our fanctification: that the Bread and Wine in that facramentall Supper, are called the body and bloud of Iefus, though they be but the fignes of his body and bloud: it is, as to teach us that they are fignes, fo that they are not naked or bare fignes: but fignes exhibitive, offering and giving to the faithfull perfon, aswell the thing fignified, as the outward figne and fignifier. No marvell then, if they be Sacraments of Grace and divine favour.

[e] As all that entred the Church, entred by Baptifme: fo all that once were within the Church being able to difcerne the Lords body were to be fed in this fupper: and that in remembrance that Chrift Iefus died for them.

[f] Mount Olivet had between it and Ierufalem, the Valley of Iehofophat. His afcending the Mount to pray, muft teach us to afcend in our fpirits When we pray: for Prayer is a converfing with the God of heaven, feated above all our Earthly thoughts.

[g] Ifcariot, upon the receipt of the Soppe, going forth, he went to the high Priests for betraying of Iefus. They let him have a band of armed men, who with Lanterne light, go to feek the Lord of light: the naturall light an instrument of betraying the fupernaturall light of the Church. The greateft men, not alwaies the wifeft men: nor yet the multitude alwaies walking in the waies of life, as now here.

Staffe



The World aged 3960. or 3961. as Maſter
More doth caſt it.

8 Staffe.

They come with (a) Clubs, but Chriſts Word made them fall;
Jeſus is brought unto the (b) High-prieſts hall;
And, before (c) Pilate, their chief Iudge, arraign'd
Where, the (d) rude rout his death, of Him obtain'd:
In brief, He was condemn'd to the (e) Tree,
Where, twixt (f) two Theives, hee (g) crucifi'd muſt be.

[a] They come to take him with Clubs and
Glaves, that never uſed to reſiſt with weapons.
Thus now a dayes they hale his members, as though
they had to deale with ſwaſh bucklers, when alas,
they have learned and taught not to ſmite with the
ſword, leaſt they ſhould in Juſtice periſh with the
ſword.

[b] Though there ſhould by the Law, have been
only one high Prieſt at one time, yet now ſo corrupt
they were, as there were two high Prieſts, the one ha-
ving purchaſed his room by Symony, Simon Magus
his ointment. Two High Prieſts, I ſay were at this
time: except the terme high ſhould here be impro-
per to the one, as denoting him to be but one of the
24 Claſſes in 1 Chron. 24. 7. &c. Which as I cannot
conceive: ſeeing the whole Prieſthood conſiſted in
that number (and ſo every Prieſt might be called
High Prieſt, which were haſh) and after the times
1 of Machabees: 2, of Herod, it may eaſily appeare,
that the Prieſthood ran out of order.

[e] This

[e] This Pilate, as Josephus Ben-Matthias writeth, Lib. 2. de Bello Jud. Cap. 8. was sent from Rome to Jerusalem, by Tiberius Cæsar : who on a night, getteth convoid into Jerusalem Cæsars Images, by reason wherof, a great tumult within three dayes arose. For the Jews held it utterly unlawfull to place any such Image in the City. To the Citizens other people without repaire, to the house Cæsarea where where Pilate lodged. They request that the Images might be had away. He denieth. They continue unmoveable five days and so many nights. After, Pilate commanding his souldiers to prepare their swords for slaughtering them Jews, the Jews willingly hold down their necks, as willing to lose life, ere they admitted them prophane Images. Pilate wondring therat, without more adoe, packt the Images out of the Citie. Wherewith may be remembred also how Josephus Ben-gorion, he not only remembreth Jesus for a Man : but afterwards by Correction addeth : If it be lawfull to call him a man : affirming withall, That his people put that Jesus to death, not understanding the Prophets : as also that his Disciples greatly grew and multiplied.

Before this Pilate was Iesus brought : Pilate indeed (after examination) being much unwilling to condemne Iesus : but loving the praise of men more than the praise that is of God, he finally condemned him.

[d] The rascall rout, coveting rather that Barrabas the Murderer should have life : yea, they cryed out, Let his blood be upon us and our children. That his blood fell notably upon them, hath been apparant notably in this, that the Lord hath made them slaves to all Nations, and their name odious to every People.

[e] The death on the Crosse or Tree, was the most notable, infamous, and cursed manner of death that was then. Necessary it was, that not onely hee should by the death, but most shamefull death; that so death and shame might be consecrated to his suffering Members. The error committed by the first Adam by eating of a tree, was thus cured by the second Adam hanging on the tree.

[f] Both these theives blaspheming Jesus at first, Mat. 27. 44. soon after, one of them hath his heart and tongue converted, Luke 23. 40. His unfained repentance he testified, first, in reproving his fellows continued blasphemy: Secondly, in acknowledging God his hand just against them both, because of former ill: Thirdly, by defending the cause of Jesus for innocent: when neither his Mother, nor any of his Disciples did speak.

That his Repentance was lively, and sprung of Faith, appeareth first, by his believing that Jesus was the King of Heaven. Secondly, by the gift of holy prayer, bursting then from his believing heart, in these words, Lord, remember me, when thou comest in thy Kingdome: to whom Jesus replied, This day shalt thou be with me in Paradise. Mark that the second Adam breaks open the doore into Paradise: from whence old Adam caused us to be barred.

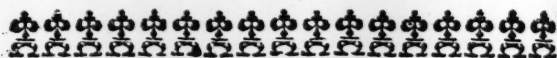
Between these two theives (the one a sheepe: the other a Goat, a figure of the latter judgment) Jesus our brazen Serpent was lifted up: The murmuring Israelites being stinged in the wilderness, there was (at the Lords command) a brazen serpent set up, on which who so looked, they were cured. That figured our Jesus, on whom, no person by the eye of faith can look, but loe, they are cured of Satan and sins, stinging: let the repentant Theefe witnesse that, who entred

entred Paradise heavenly the sixt day, as Old Adam the same day (and like enough the same howre) was driven out of the earthly.

In Matthew 10. We are willed to be as serpents : that is , to be like them in something , not in every thing. Though we be wise as serpents , yet let us be without sting, as was Iesus and the serpent his figure. Nay, let us labour to heal others that are stinged and not sting and bite others, lest we be bitten and consumed of others.

[g] After many mocks, revilings (the adversaries giving him biterneffe to drink) he gave up the ghost, saying : It is finished. And here was the perimplishment and fulfilling most absolute , of Daniels last halfe weeke of yeers , for now the Vaile of the Temple rent in two , so that the common people might step out of the Temples Court into the Holy place, and be their own Priests, in offering up a rent heart : for now Iesus our high Priest) entred into the Most holy of the heavens There to make continuall intercession for us.

At the renting of the Temples Vaile, the Iewes might have learned that then there was an end of Levies Ministry the Priest according to Melchisedeks order, having made a new and living way unto the Father through the vaile of his flesh: a way for every man that commeth unto the Father by him : for not in the Name (or power) of any other than Iesus, is Salvation to be accomplished : for through Iesus (even as wee are members knit unto him) wee are made, not onely Kings over Satan, Sin, Death: but also Priests, for lifting up pure hands (without wrath and doubting) in all places whersoever Much of the Epistle unto the Hebrewes is spent in perswading this: neither yet know they Christ rightly, that know not this.

*9 Staffe.*

He dead, () they seale the stone upon his grave,
 But, the (b) Third-day, he rose, made Death his slave;
 Betimes, good (c) Mary to his grave made speed,
 To whom her Saviour spake, from fear, her freed:
 And, (d) ten times he appear'd in forty days
 Then, calls the twelve, and (thus) to them, he sayes:

[a] Ioseph of Aramathea having of Pilate obtained Iesus his body, & Nicodemus having brought 100 pound waight of Myrrhe and Aloes, they take the body, wrap it in linnen with the Odours, and bury him in a new Sepulchre within a Garden, neer to his suffering place. Hee so buried, the high Priests and Pharisies come to Pilate, who by common agreement appointed certaine souldiers to watch the Tombe untill the third day, lest his Disciples should steale him away, and so it should be bruted that Iesus rose the third day as he had promised. Therewithall they sealed the Cover stone, as Darius sealed Daniel in the Lions Den.

[b] The third day (which was the first day of the week) hee rose from the dead: The sixth day of the week called Friday he departed this mortall life, and so entred into Paradise above, fore-figured by Paradise below: even as Adam on the sixth day, through sin begun this mortall life, and therewithall was expelled the Low Paradise, the first figure of Heavens blisse. The seventh day called Saturday) the first Adam

Adam rested out of Paradise : but our second Adam rested in Paradise, for as his spirit rested in his fathers hands, so his body in the earth did feele no corruption, Acts 2. 31.

Having so finished Moses week, Iesus ariseth on the next day after the seventh : which day as heretofore in some respect I called the eight day : so, in simple propriety, it is the first day of the Week, Planetical-wise called Sunday. As our Lord rose this day, so (Revel. 1.) it is called therefore the Lords day. As Iesus rose from the power of death, Moses his Law having done what it could, so (like a Samson of Samsons) hee carries that Cities gates away on his shoulders, and up hee mounts for our Justification. No marvell then, if his Rising day be our Rest day, and that day wee celebrate in meditating of our second Creation and Resurrection, even as the first Sabbath was appointed to be spent (had Adam stood) in meditating the first Creation : and Adam falling, then appointed to further meditation : as first of Creation : secondly, of the Fall : thirdly, of Restauration in the promised seed.

[c] As Mary had much forgiven, so shee loved much : Her love partly appeared, in this her early repaire to the Sepulchre before her comming : an Angell from Heaven had rowled the sealed stone aside, Iesus was risen, and the hired Watchmen were gone to the Rulers : who bribed the souldiers, to the end they should say, that Iesus his Disciples had in the night stole away the body. Shee comming to the Sepulchre (as did Salome and another Mary) the Angel informes them of his Resurrection, commanding them to return, and to tell the same to Peter and the other Disciples. They departed, Iesus first appears to

H 3 Mary.

Mary Magdalen, (Marke 16.9. John 20. 14. &c.) with whom he familiarly talketh.

Secondly, he appeared also to the other Mary, and to Salome, called also Joanna: Luke 10. as they were going to tel the Disciples of the Angels words, Marth. 28.9, 10.

Thirdly, he appeared to Peter or Cephas, 1 Cor. 15. 5. That this must be on the same day, may appear by the Angels command before. And that it is not like to fall out: betwixt the two next appearances, the length of the time here, and the shortnesse of time, there makes it most probable.

Fourthly, he appeared to Cleopas, and the other Disciple as they were going to Emmaus, 60 Furlongs from Jerusalem, Luke 24. 13 &c.

Fiftly, hee appeared to the Eleven (the greater number bearing name of the whole) at night being assembled to holy exercise, Luke 24. who breathing on them, said, Receive the holy Ghost: Whosoever's sins yee remit, they are remitted unto them: and whose sins soever yee retaine, they are retained. At this time, Thomas Didimus was wanting. No blessing got by absence from holy assembly. Thus our LORD spent the whole day in Apparitions and Doctrines. No marvell then, if the eleven gathered together the eight day after, or next Lords day.

Sixtly, he appeared the eight day after, unto the Eleven. Dydimus was then present, and therefore he scholeth him. And this was the second time of his appearance unto the Apostles convened.

Seventhly, he was seen of more than 500 Brethren once: 1 Cor. 15. 6.

Eightly, he was seen of James alone, 1 Cor. 15. 7.
Ninth-

Ninthly, hee was seene of divers of his Apostles at the Sea of Tiberias, John 21.1. &c. and this appearance, Verse 14. is called the third appearance: that is, the third time of his appearing to his Apostles convened. At this time J E S U S urged Peter unto a three-fold Confession, answering to his three-fold deniall.

Tenthly, hee appeared unto his Disciples, what time he led them into Bethania: where hee finally blessed them to the wel-executing their Commission. Their Commission was this. Seeing all power is given unto me in Heaven and Ear.h. Go therfore and teach all Nations, Baptizing them into the name of the Father, and of the Sonne, and of the holy Ghost. To whom God hath said, Goe forth, teach, convert, gather people into One. To them he saith also: Baptize them: In the name, &c. so that the ignorant Heathen were first to be taught: and then baptized.

10 *Staffe.*

Stray in (a) Ierusalem, till from heav'ns place
 Yee be baptized with the Spirit of Grace;
 Then, sodainly, a (b) cloud, with glory bright,
 Convey'd him upward, from their carnall fight:
 To Salem (then) they, forthwith, took their way,
 Where, they with other faithfull Saints did stay.

[a] As the Apostles were appointed to preach to, and baptize of all Nations, so it was absolutely necessary that they should be furnished (as with other graces, so) with hability to speak and understand the tongues of all Nations. For this cause they were to stay at Ierusalem, till they had received power from above. Men may have a generall calling to some worke, and yet (by reason of particular indigency or lack, be unfit (for some time) to set upon some part of that worke: This notably overthwarteth rash heads who by vertue of their generall calling, will at any time aggresse any particular.

[b] His forty day, being finished, every day answering to a yeer of Moses in the Wildernesse, hee was taken up in a cloud to the highest Heavens: where hee sitteth at the right hand of Majesty, till his Father have made all his Foes his footstoole.

So end the foure Evangelists Matthew,
 Mark, Luke, and John.

Though Matthew and John were Apostles, yet
 are

are they also called Evangelists : because (aswell as the other two) they penned the History of **J E S U S**, which is not the whole Evangell, but as the Head and Heart of the Evangell, Evangel (a Greek word, and in that Tongue, the holy Ghost penned the new Testament) it is in English, Glad Tydings. This Glad message of Salvation, wee call also in English, Gōspel, drawne from the Saxons word, Godspell. Magicians have their Spell, which on nights they set for preserving their moveables, (that may be called, Devil-spell) but this Spell of Jesus, is of such vertue, as being truly apprehended by faith, it cauſeth moveables and unmoveables, Heaven and Earth, yea, All to be ours. This falleth not out by wearing the written Gōspell about the neck, as do Romish Idolaters, but (as I have said) by believing it, and resting thereon as on the Corner-stone of our spirituall building. If Magicians by their Credulitie, or light belefe, have Satan to work with their spell, how much more shall **JEHOVAH** worke with a Solide, Substantiall Faith? For as the Morall Law runs thus, Doe and live : so the Gōspell runs thus, Believe and live,



Now followeth the Book of the Apostles
ACTS.



II. Staffe.

In (a) Judas room, they, good (b) Matthias chose,
 And, at the Feast of Pentecost, arose
 The Church, and was (c) collected into One,
 And, then (d) in fiery Cloven-tongues was shewne
 The Holy- Ghost; wherby the Twelve converse
 With various tongues, and sacred things rehearse.

[a] Having betraid his Master (as afore) hee watched what would become of Jesus. When he saw that Jesus was condemned and must die, then the wretch yrking at his former fact, came and brought his 30 pieces of Silver to the Rulers, and having cast it down, he went and hanged himselfe.

[b] The Apostles setting forth Barfabas and Matthias (two that had conversed with Christ from the time of Johns Baptisme, unto the Ascension of Jesus) they thus prayed: Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that hee may take the roome of this Ministration and Apostleship, from which Judas hath

hath gone astray, to go to his own place. Prayer thus finished, they give forth Lots, and the Office-lot fell on Matthias: he therefore from thence-forth was by common consent counted with the eleven Apostles.

The Lot was no sooner given out, but all the rest contented with the Allotted: for the whole disposition of the Lot was of the Lord, Prov. 16. 33.

Quest. Are Lots still lawfull?

Ans. So lawfull as at any time before: seeing the same necessity stil continueth. Lots (for any thing I yet see to the contrary) are in Scripture referred onely to these ends: either to prevent contention, as the former of the Apostles: or to remove contention already begun, according to that of Salomon, the Lot causeth contentions to cease. Prov. 18. 18, for unto the Lot in such cases of urgent necessity, the mightiest must give place.

Prophaners of Lots, finde a contrary effect: namely, a kindling of contention and fury, not before begun. Let Dicers and such vain people mark that.

[c] Awayting the extraordinary comming of the holy Ghost.

[d] First, for preparing of reverence, a heavenly winde filleth the whole house, where they had convened: then come tongues of fire and sitteth upon them, wherewithall they were all filled with the holy Ghost, speaking other languages, as the spirit ministred utterance. Tongues are given, First, for the pulling downe of spirituall Babell even as variety of tongues soone after the Floud, ministred the occasion of Babel. Secondly, for building up the mysticall Jerusalem. Hee that occupieth his tongue in furthering the false Church, and hindering the True, had better have no tongue in his head: such a tongue is set on fire from Hell, not from Heaven.

Now

Now were the Jews from all Countries come unto Jerusalem, where Melchisedek had reigned. No doubt, they had kept a true account of Gabriels seventy sevens of yeers, and therefore at this time might they rather harken what news of Messia at Zion, from whence the Law was to go. These Jewes strangers, hearing the Apostles speaking the tongues of such Countries, as where they had been dispersed, some of them stood amazed therat, others mocked, yea, blasphemed, saying, that that work of GOD, was but the work of Wine. Such blinde blasphemers, our age is too full of, speaking evill of the things they understand not.



[c] The World aged, 3962.

12 Staffe.

In (a) Salem, when the Saints drew into (a) One,
From them, was (b) Stephan caught; the Jews him stone;
Young (c) Saul was (then) converted to a Paul,
And, with the Holy (d) Breath, inspir'd, withall:
And, by Gods charge, to (e) Iaphets people, sent,
To bring them home, into Shems holy-Tent.

[a a] A true visible and Christian Church was first planted in Melchisedecks Salem, and from Salem and Zion, was the Law to goe forth unto the Gentiles. Salem, is in English, Peace, Heb. 7. 2. As the figure of the New Testaments Church was called Peace, so it was, because all true peace is within the true visible Church of Jesus: Peace dwelleth in her Pallaces. Neither may contention be suffered with-

within this Church: For the Church of God hath no such custome: neither may confusion stand in this Church: For God is not a God of confusion, but of peace. 1 Cor. 14. 33. These spirituall stones are all first hewen and squared (wherof I spake in his figure) and so are to convene or gather into One.

The visible Church then I define to be, A company of people gathered out of the World (or from amongst Worldlings,) by the Ministry of the word, unto the obedience of Christ their Head. They being first one with worldlings, God stirreth up Prophets, (wherof in the next Staffe) who by the power of the Word, as by an Hammer, breaketh their rude hearts (for any thing man fore-knows) whereupon they willingly adde themselves to the Faithfull, gathering, as Eagles, together, for feeding on Jesus crucified. These so gathered, they are to doe all their things in Love, exhorting one another, ministering one to another things necessary, no one eating the bread of Idlenesse, but so labouring, as they may not onely sustain themselves, but also be able to minister unto others.

Looke how the Spirit excelleth the Letter: looke, how Christ his Scepter, excelleth Judahs Scepter: Looke how farre the Thing figured excelleth his Figure: looke how more perfect the substance is than the shadow: by so much doth the New Testaments Church, exceed that old Church of Zion. This not observed, it causeth some to confound the Faces, Beautie, Persons, Order, of them two: as though Christ were not more excellent than Moses, in these things. Moses is a covering to such.

[b] Steven, (a glorious Deacon of Ierusalems Church) being taken of the Adversaries, hee was by the raging and furious stoned to death. Hereupon, the
poor

poor Church was scattered, and the Disciples flying here & there: Some of the Brethren (amongst whom was Philip called before to be a Deacon) doe come unto Samaria, and there convert and baptize many. The Apostles, (who yet were at Jerusalem) hearing that Samaria had received the Gospell, they send unto them Peter and John. But before the Apostles were arrived there, much more, before the Apostles had come and allotted him to the place of an Evangelist, hee had so preached and baptized many. By which approved act (so well as by Doctrine) it well enough appeareth, that the Deacons calling is to assist in Word and Sacrament, so well as to look to the Poors necessity. Many that talke of an established Church, have not yet learned that.

[c] Saul consented to the death of Steven, and much blood abroad hee shed. But going down unto Damascus, there to torment the Christians, Jesus from Heaven cryed, Saul, Saul, why dost thou persecute me? Therewithall hee was smitten down blinde. The Lord informs him of his will. To Damascus he was led: unto whom, Ananias by Gods commandment came, gave him his sight, and so was Paul baptized a new man. God worke the like grace in our Ages persecutors.

[d] Before hee breathed out threatnings against the Church, now hee breathed sweet promises in the Church. Before he was a zealous Pharisee, but now a zealous Christian.

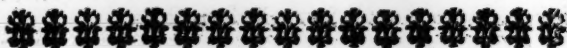
Quest. What was a Pharisee?

Answ. The Pharisee was a passing precise Jew, of what Tribe soever. The Saxons interpret Pharisee, Sundorhalkan, that is, one that severs himself for Holinesse, and indeed such they were. And well may the word be derived of pharas to divide.

Besides this strict Mosaicall Sect, the Scriptures remember another Sect called Saduces. These held there was no Angell, Spirit, Resurrection.

A third sect the Jewish Writers remember, called Esseni, wherof were two sorts. The one sort, never married: the second sort did; but by their sparing fellowship carnall, they testified thereby, that they married onely for preserving of chaste mindes. Both these sorts of Esseni notwithstanding loved each other: whersoever they were scattered in Towns and Cities, they ever prepared to entertain, to harbour any of their Sect. Had the one never seen the other, yet the strange brother was nothing lesse bold to enter the house. Rejoycingly they would suffer any death at the hands of the Romans, as it were therein triumphing over the Uncircumcised and Heathens. In a word, of all the Jews then, these were most honest, sober, religious, charitable.

[e] Noah plainly prophecied, that Japhet (that is, the Gentiles come of Japhet) should at last dwell in Shems Tent, that is, become inhabitants of Salem from above, (that is, of the New Testaments Church) and so it fell out: yea, what time the Prodigal young sonne came into the holy Tent, the elder brother (namely, the Jew generally) disdained to come in: as neither willing to come in himself, nor yet contented that his long wandring brother should feed on Jesus. To these Gentiles was Paul chiefly appointed Apostle. If Rome would have a Vicar for Christ, me thinks, they do wrong (they being of the Gentiles) to give the Vicarship from Paul to Peter.



13 Staffe.

With Paul, was joynd (a) Barnabas, by (a) grant
 Of Voices; who, did many Churches plant;
 As did the Twelve, the Deacons, Elders grave,
 From whom, their Churches (b) Choice, and (c) Orders have:
 Each keeps his room, and (d) watches in his place,
 This done, th' Apostles leave them to Gods grace.

[a a] Paul after his generall allotment to the Apostleship) stayed in Antiochia, (Acts 13.) where the Disciples first were entitled Christians, or Anointed Ones. In that Church (amongst other Prophets) was Barnabas. The holy Spirit bid the Church set him and Paul apart for the work. After Fasting and Prayer they did so.

[b] In planting of Churches, they had specially regard to the establishing Ministers in and to every Church, for the government and service of the same. The Church Officers were of two sorts: First, Elders or Governours: the second, Deacons or Servitours. To this all accord.

But the Question now is: Were there more sorts of Elders than one? more sorts of Deacons than one? Secondly, wherein were these Elders, and these Deacons exercised?

For the Deacons, all almost easily grant, that there were two sorts of Deacons, or Church-servitours: the first of men, Acts 6.3. &c. 1 Tim. 3.8. the second of women, 1 Tim. 5.9. &c. Rom. 16.1. That the first had the charge of gathering the benevolence of the

Saints

Saints (ſpecially every firſt day of the week, 1 Cor. 16 1.) as alſo, that they eſpecially had the looking to the Love-feaſts, Acts 6. Jude 12. as one part of their charge, almoſt all have granted. That the ſecond attended the ſick and impotent, it is by many held. But as the Scriptures ſpeake not of that: ſo their poverty and age conſidered in 1 Tim. 5. it ſeemeth to mee, that they be received for being miniſtered unto, rather then to miniſter: except with Hannah their miniſtration ſhould reſt chiefly in keeping the Temple, and continually praying for the Church.

For the Elders, there is all the queſtion. Some plead for Elders onely exerciſed in Doctrine and Exhortation, and yet (which ſufficeth for my Argument) ſome of that ſide, who have beene learned, have eaſily granted, that in the Primitive or Apoſtolic Churches, there were, Firſt, teaching Elders: Secondly, Elders aſſiſting the former in Government: but now (ſay they) ſuch governing Elders are not neceſſary, conſidering we have in their roomes, Civill Magiſtrates.

Hereabouts many have written great Volumes: let it then here ſuffice, that in theſe mens judgment, the Pattern Churches had In them and To them, two ſorts of Elders or Overſeers: the former ſort was ſpecially (though not onely) exerciſed in Doctrine and Exhortation, Rom 7.8. called Paſtors and Doctōrs, Ephes. 4.1.1. The ſecond ſort, ſpecially (though not onely) exerciſed in Government, Rom. 12.8. 1 Tim. 5.17. Both theſe ſorts Paul ſpeaketh to Acts 20. except one will think that Ephesus Church had many Paſtors in it. Our Saviour his letters to Aſia Minor Churches (Revelat. 2. & 3.) ſaying, ever to the Angell of the Church, and never to the Angels, ſeemeth to cut that off: but ſpecially, a particular

ticular Church being called a Flock, it properly cannot admit mo than One Sheeph, and so in English is Pastor. This second sort of Elders, is (together with the first sort) necessarily understood under the term Bishop. 1 Tim. 3. 1. &c. the Greek word in plain English, (as no Scholer can deny) being Overseer, for both the one and the other Over-see, Heb. 13. 17.

Object. But every such Bishop or Overseer, hath required in him that he be Apt to teach, Acts 20. 17. &c. 1 Tim. 3.

Ans. I have pondered what every side hath writ, and I dare not say, that these Governing Elders the Apostles planted, were unapt to teach. Jeremiah 3 1. and Heb. 8. 11. doth so plainly teach, that Great and little in the new Testaments Church, shall so abound with knowledge, as I dare not say, that the Governing Elders should be unapt to teach, considering, they are Heads in the Church, and must be able to judge betwixt plea and plea, cause and cause: which neither they can do, except they be able to teach the truth in such cases. That they ought to be apt to teach, I beleve: but that there is (of absolute necessity) required in them so large gifts for knowledge, and utterance, as in the Pastor, I dare not say.

[cc] The Election was in the Church, or Assembly of Faithfull gathered into one: This Election, the great Apostles of Jesus did not assume to themselves, so much as for the smaller Office, Act. 6. 3, 5. The Ordination (by imposition of hands sacramental) the Church left unto the Apostles then present, to whom for that succeedeth Elders, or the chiefe of the Church.

Object. But the Parioch or particular Church-people in England do not elect and nominate their Pastor.

Ans.

Ans. Any particular Church in England may repaire to any Divine:and elect and nominate such a one to the place of a Pastor, provided they will be at the charges of keeping him. As for the Ordination to such publike Ministry, of right it appertaineth to some Bishop, or Bishops in chiefer place: as then it appertained to Timothy where hee was: to Paul where he was: to the Apostles where they were. And if our people be sometimes kept from Election, no marvell, seeing many be so ignorant and desperate. foolish: as in chusing they would rather respect a Foole like themselves, then a man of learning. Jerusalems Church consisted of another manner of people then any Church in the Earth cannow afford: and therfore it was wisdome in the Apostles to trust them with Election.

[d] This watching is not only the dury of such, as are called to speciall place of Oversight, but also: a duty committed to every member of that mysticall body: Heb. 3. 12, 13. This watching is, in casting (not a curious eye: but) an eye of love, (as first to our own wayes, so after) to the footsteps of our fellow members: that if there be any slip or halting, we may help that member, in making more light steps. And this is done by brotherly proceeding: according to our Housholders Rule, Mat. 18. 15, 16, 17. The Rule is this: If the fact be private: admonish that fellow-member privately as thou mayst winne him, not loose him: If he heare thee: that is: If he repent. Luk. 17. 3. there is an end. If he repent not, thou art to take One or two with thee (no delight should be in publishing a brothers sin, no, not within the Church) these are to witnes thy manner of dealing with him, as also his carriage towards thee: If he now repēt, an end: if not, thou must bring it before the Church, not publish it

in

in Gath or amongst the Uncircumcised, I meane to these that are not of the Church, for that is not only the way to destroy the credit of a brother, but also to make vile the holy profession: If hee heare not the Church, or mysticall Body, whereof he is a member, and wherof Christ is Head, account him as an Heathen: that is, barre him the spirituall Temple, and account of him, as of a Publican, that is, doe not eat or drink with him as the Jewes would not with Publicans.

This course of proceeding (even to the very casting out) is only to this end, to winne the straying member, and to bring home the wandring sheep.

Quest. If the sinner deny the private sin to mee, or if not to me dealing alone: yet hee doth before my witnesses deny his sin, what am I now to do? must I there stay, lest I trouble the Church with that wherof I have no witnesse, or must I go on?

Ans. If the sin be pregnant and plain (as Theft, Adultery, Murther, &c.) wherof hee cannot possibly be forgetfull, nor thou mistaken, thou must go on by the rule without stop, till he stop his sin. The deniall of the sin, maketh the man so much more monstrous, and unto thee hee should remayne deepe poysoning Leaven: to others an Hypocrite, but to thee an open wicked one.

Object. But if (I proceeding) he should likewise confidently deny the sin before the Church, and the sin should rest unconuicted, then I should be censured for a slanderer.

Ans. If the danger of such issue, should hinder thee from proceeding, then likewise the feare of such issue, should ever keepe thee from admonishing any One, so much as in private: for thou admonishing privatly, he might likewise impudently deny it: or he might

might reply thus, Though I have done this sin, yet I will deny it to all men: and yet except thou wilt aske me forgivenesse for this reprovng me, I will publish abroad that thou hast falsly accused me of sin: then thou (unable to prove it by witness) shalt be forced either to lie, saying: I never reprov'd him of such sin: or else thou shalt be censured for a slanderer. Because therfore such issue may fall out at first, as well as by proceeding, it therfore is apparant, that there is no stoppage with the unrepentant. Secondly, it cannot fall out, that such sin shall not be discovered (walking by rule) in the midst of the Congregation, Prou. 26. 26. when a cause (under the law) could not through witness want be found out in the gates of the City, then were they to come before the Lord and the Priest, and there in the Temple it should be discovered, Deut 17. 8, 9. Now that Temple was a figure not onely of the whole Catholike but also of every particular Church: the Priest a figure of Jesus anointed, to whom the Father communicates all knowledge, and by whom we receive the knowledge of all necessities: but in such a plunge, the knowledge of the wicked is necessary: therefore by Christ, wee are to expect the Revelation therof. That Christ will not be inferiour to Moses his Priesthood for Urim and Thummim, is evident enough, if but onely in this promise: Where two or three are gathered together in my Name, there am I in the midst of them, Mat. 18. 20. I therfore conclude, that Christ the Head, will not have his owne holy body so mocked, nor the hider of his sin so to prosper, (Prou. 28. 13.) and that because of the honour of his own name. If Faith in Gods promise, care of his glory, Love of keeping the Church pure, do lead us in this action, the Lord neither can nor will faile in disclosing the guilty.

Ob-

Object. But some sin is in it own nature publike, as Incest, Adultery, Murder, &c. and therefore not to be satisfied for by private repentance.

Ans. If a woman within the Church bring forth a childe besides the order of continencie, her sin is indeed publike, and therefore the uncleane man and woman both (if both be within the Church) must satisfie, by publike repentance.

Object. Some grosse sins cannot be satisfied for by publike Repentance, for the death of their body is due.

Ans. Though the body deserve death, yet publike repentance satisfieth the Church. The incestuous person being humbled in his flesh, that is, in the unregenerate part; the Church of Corinth was by Pauls commandement, enjoined, first to forgive him: Secondly, to comfort him: Thirdly, to confirme their love towards him. Consider herewithall the Apostles words. Gal. 6. 1. Brethren, if a man be falne by occasion into any fault, yee which are spirituall, (hee speaks not to carnall men) restore such one with the spirit of meeknesse, considering thy self, lest thou also be tempted.

Object. These Apostolicall Churches had no Magistrates that bare the corporall sword, but wee have Kings in our Churches: therefore the former is no president for us.

Ans. The former is a president, where the corporall sword is not drawn out. That I have already said is therefore sufficient for my present Argument, who delivers but the Rule, whereby the Apostolicall Churches watched one another. The constitution being changed, and the case altered, moe heaps of Objections doe arise, than is meet for lesse than a great Volume. For many people, I know no readier way

way for them to come out of the Labyrinth or Maze wherein they have winded themselves, than by returning back step by step, till they come to the door again.



The World aged 3986.

I 4 Staffe.

For Iesus sake (a) great toyle Paul under went,
For planting the true Faith, where he was sent;
At last, to (b) Sev'n-hill'd Rome, Paul was convey'd,
Where, for (c) two yeers, an harvest good he made:
But, in the (d) fifth yeer, as Historians say,
The Lion Nero did th' Apostle slay.

[a] His multitude of sufferings, see 2 Cor. I 1:
23. &c.

[b] So the Holy Ghost describeth Rome. Revel.
17.9. and so much their Mantuan Prophet affirmeth
of Rome, as also others their own Historiographers.
The names of the seven Hills are thus termed. Pala-
tine, Capitoline, Aventine, Exquiline, Celius, Vimi-
nal, Quirinal. To this City after he had preached to
and fro about 30 yeers, good Paul was sent Prisoner:
hee having indeed appealed to Cæsar: and cruell
Nero then was Cæsar and Emperour.

[c] Comming to Rome, Paul was suffered to
dwell by himselfe with a Souldier that kept him.
Two full yeers he remained in an house, which for
himselfe hee had hired, receiving all that came unto
him, preaching the Kingdome of God, and teaching
these things which concerne the Lord Iesus Christ
with all boldnesse of speech, and without let.

And

And here endeth the Book of the
Apostles Acts.

[d] He is said to die under Nero: That being the
36 yeere of Pauls conversion : and thus it is recko-
ned.

Jesus died in the 19 of Tiberius.

Paul converted in the 20 yeere, Tiberias rainging
23 yeers, to him succeeded Caligula, who raigned
foure yeeres. To Caligula succeeded Claudius, (in
whose second James was slaine by Herod, Acts 12.)
who raigned 14 yeer. To him succeeded Nero, in
whose 14 it is said Paul was beheaded, that being
the 70 yeere from Jesus his Nativity. Jesus lived a-
bout 33 yeers. About 40 yeers after, Jerusalem was
destroyed by the Roman Army abominable, as was
foretold in Dan. 9. The slaughter of the Apostle
Paul did so fall out a little before Jerusalems be-
sieging.

The Epistles that Paul writ unto the Churches are
either such as hee writ before his imprisonment at
Rome, or after.

The Epistles he writ before, are: The Epistle to the
Romans, written from Corinth.

The two Epistles to the Corinthians, written from
Philippi: as also a third Epistle (which indeed was
the first) written to the Corinthians (1 Cor. 5. 9.) which
we have not.

The two Epistles to the Thessalonians, written
from Athens.

The first Epistle to Timothy the Evangelist, writ-
ten from Laodicea.

The Epistle to Titus, written from Nicopolis :
part

part of which subscription is deemed forged : and yet may well enough be granted.

The Epistles he writ after he became Prisoner at Rome, are these.

The Epistle

To the Galathians.
To the Ephesians.
To the Philippians.
To the Colossians.
To Philemon.
Second to Timothy.

As all these Epistles tend to the advancing and confirmation of the Christian faith: so, for this time I will propound some speciall heads of Doctrine, wherein one Epistle is more copious than another, or at least, first in order according to the usuall places of the Epistles.

In the Epistle to the Romans I obserue : First, the Apostles concluding all (Jew and Gentile) under sin, taking away all merit by works : therewithall delineating or plainly picturing forth the difference betwixt the carnall and spirituall person. Secondly, I observe his plain proving of Israels generall calling and obedience to the Christian Faith, what time the fulnesse of the Gentiles be come in. Hereof see the first part, at Judahs Ozias. Thirdly, the doctrine of obedience to Princes and Magistrates, not so much for fear of the sword, as for conscience sake. Fourthly, I note the doctrine he delivers for supporting the weak brethren.

In the first Epistle to the Corinthians, I observe specially: First, the Method of true preaching Christ. Secondly, the danger by having any communion with an open leavened or unrepentant brother : together with

with the carriage due towards such. Thirdly, I note the power is given to the Saints for judging their owne causes civill. Fourthly, the Apostle putteth an end to questions touching single life, touching such married couples, as whereof one was an unbeleever: touching the duty of such as were called to the Christian faith, in such or such vocation. Fifthly, I note his doctrine concerning the use of meats sacrificed first to Idols. Sixtly, the true use of spirituall gifts. Seventhly, the absolute necessity of Love (or charitie) in a Christian. Eightly, the description of the Schoole of prophecie. chap. 14.

Quest. What may the gift of a Psalm be, that is spoken of there to the Corinthians?

Ans. I understand it to be that present delivery of a Psalm, (according to present occasion offered) whereof Tertulian speaketh (Apolog. contr. Gent.) which befalleth the Deliverer ex proprio ingenio of his owne wit. Which forme of singing, divers Beleevers then used in the ending of their Agapai or Feasts of Love. Our Beda (in lib. 4. c. 24. hist. Angel.) Doth speake of one there so qualified, termed Cedmon. Touching which see more in my Poeme Elohim and in the Epistle to the Reader.

Ninthly, Paul confuteth the deniers of the bodys resurrection (as for the supporting of the weak, I observed it to the Romanes) And lastly, he commandeth laying aside somewhat for the helping of the poore, appointing thereto the Lords day or first day of the weeke.

In his second to the Corinthians I marke specially:
First His care of having the Humbled sinner comforted. Secondly, His care to have one Church to contribute to anothers necessities. Thirdly, his care of suppressing the insolent contemners of his letters and reprehensions.

In

In his Epistle to the Galathians, specially I note First, The curse of all false Doctrine and Gospels, although published by an Angell from heaven. Secondly, That Moses yoke of bondage, is not to be joyned with Jesus his Gospel: the former belonging to the sons of Hagar the bond-woman, for whipping them unto Christ: the latter belonging to the son of Sarah, the Free-woman, whose Children are of a new City, even of Jerusalem from above.

In his Epistle to the Ephesians, First, I behold Election to be before (not only our birth but also before) the foundation of the World: and that Election to be in Christ Jesus only: which Election before time, maketh it self known to us in time, by the sanctification of the holy Spirit. Secondly, I cast mine eye to the immediate end of Christ his Ascension, which, as touching his Church was this: viz. To fill all things by giving gifts unto men: the end of them gifts being twofold: First, for converting people & bringing them into holy constitution. Secondly, for edifying or building them more and more up in their new birth, after they be once constituted in orderly communion. Vnto this two-fold end he appointeth two sorts of Teachers: First, Apostles, Evangelists, Prophets, for the planting Churches: Secondly, Pastors and Teachers to the Churches once planted: whereof see more in the next stasse, but two following, in number the, 17.

Thirdly, in this Epistle I observe his care of enforming Husbands, and wives, Parents and children, Masters, and servants, in their mutuall duties.

In his Epistle to the Philippians, specially I picke out: First, that it is matter of rejoycement, that Christ be preached, though some preach of envy, and with affections impure, 2. That bands or imprisonment, maketh the Gospel more glorious.

Thirdly, That the imprisoned Saints (specially Ministers of the Word, and more specially Kopiontes, they that have traveled Churches planting, and delivering Canonical ordinances, are to be provided for of their Churches.

In his Epistle to the Colossians, (besides former mentioned doctrines) I note, that such religion as is not in the writings of the prophets and Apostles Scene, but rather forbidden in the new Testaments Canon, (as worshiping of Angels, Touch not, tast not, handle not, &c) is but a Wilworship, carying onely a shew of wisdom, and heerein they fail, that would tie men to such Legal observances.

In his first to the Thessalonians, specially I take heede: First to the Thessalonians true hearing and receiving the Apostles words: who heard and received that word, not as the word of men, but as the word of God. 2. That to mourne much for the Saints departed, is Gentile-like. 3. That Iesus his comming to Iudgement, will be very sodaine, and therefore needfull, that the Saints be watchfull.

In his second to the Thessalonians, onely I now observe: That there was a general Apostacy from the Christian faith plainly foretold, Which Departure should fall out, by reason The man of Sinne, the Antikeimeno, or Laver of a contrary Foundation, should arise in the Church (through Churches not watching,) and so the Churches for to undergo his Spirituall Badge. Which Beast (notwithstanding) in time should be destroyed, by the bright Powerfull appearances of the Gospel, he in the mean time prevailing only over such, as had not received the love of the truth, and therefore Justly given over to beleieve lies, that so they may be damned.

In his 1. Epistle to Timothy, I specially take up:
First:

First: Supplications, Prayers, Intercessions, Thanksgivings are to be made for all sorts of People. Secondly, how Church-Overseers, and servitours are to be qualified: Thirdly, that the Church-ministers at home (that is, in their owne Assembly) to be provided for. He that provideth for his Oxe, and withholdeth necessaries from him that watcheth over his soule, is no beter than an Oxe, and unworthy the Gospel: yet Teachers must measure the weak, and lose bodily right, if therby they have hope to winne unto Christ. Fourthly, that one manner of Rebuke appertaineth not to all the Saints: nor yet to receive an Accusation against an Elder so easily, as against others.

In his second to Timothy, First, an encouragement for Timothy against all adversity. Secondly, a plain prognosticating of covetous false Prophets, who sell themselves and their people to the Devill for money.

In his Epistle to Titus, I onely picke out the end of the Evangelist Titus his aboad in the little Iland Creta, viz. to plant Churches, and in every Church her Elders. In his Epistle to Philemon the Apostle sendeth Onesimus back to his Master Philemon, who before had runne away from his Master, therewithall robbing Philemon of somewhat. The fellow comming to Paul at Rome (by some secret draught of the spirit) Paul there begets him to the faith, and so returning him with his Epistle, hee laboureth to qualifie good Philemon. Thus endeth Paul his Epistles.

Now followeth a little to be spoken of the
Epistles following.

The Epi- stles are these,	{	The Autor to the Hebrews,
		James his Epistle.
		Peter his two Epistles.
		John his three Epistles.
	{	Jude his Epistle.

Who was the holy Ghost his Pen-man of that to the Hebrews, the Spirit of God hath concealed. The chiefest point, the holy Ghost there laboureth for, is: the removall of Moses, whose Letter was unto the Hebrews as a Vaile, hindring them from seeing unto the end of the things abolished by Jesus anointed our King, Priest, and Prophet. Secondly, he denounceth fearfull judgement against such as fell from Christian communion and fellowship. Thirdly, Hee stirreth them up to Hospitality, specially for receiving of strangers.

James his Epistle must needs be written before any of Pauls, considering he died, Acts 12. if so it be that James, of whom the Syriack interpreter speaketh in his superscription, thus: Three Epistles of the three Apostles, before whose eyes our Lord transformed himselfe (namely) of James, Peter and John. Which superscription Master Beza remembreth in his large Annotations from Tremellius: Howsoever of some omitted. Besides my observes in the former Epistles, I note specially in him: First, that Prayer must be offered up without wavering. 2. That the word must not only be heard, but also done. 3. That the Christian Faith is not to be held in respect of persons: be they many, be they few: be they noble, be they ignoble: seem they learned, seem they unlearned.

4. That

4. That a person with gold-fingers is not therefore to be seated upmost at our Table. 5. That faith without works, is but the Devils faith. 6. That Elders are to visit the sick, and if the sick have some sin troubling their conscience, they are with love to take notice therof, and fervently therefore call upon God by prayer, for that sinnes remission. Where further may be observed, how this One Sick person is to send unto Elders, namely, of the same Church, that so they may offer up this prayer: which plainly evinceth, first, that every particular Church had her Presbyters: Secondly, that these Presbyters were indued with the gift of divine Prayer. 7. That it is a most blessed work to convert a sinner.

In Peters first Epistle I note: First, that a Christian must beware he suffer as a righteous, not as an unrighteous doer. 2. That the Church-elders are to feed their flock without constraint, not carrying themselves like Lords over God his Heritage.

In his second Epistle, specially I observe: First, that true believers are made partakers of the nature Divine. 2. That open Atheists (mocking at the dissolution of all things by fire from Heaven) shall arise in the last dayes. 3. That Pauls Epistles containe some things hard to be understood, which the unlearned did and would pervert.

In John his first Epistle: First, that many Antichrists were gone out in his time. 2. That such as are once borne of God, doe sinne no more: that is, let not sinne Rule (howsoever Dwell) in their mortall members. 3. That the one God is distinguished into the Father, the Word and the Holy Ghost. 4. That there is a certaine sinne not to be prayed for.

In his second Epistle: I note, that to him (that bringeth Doctrine contrary to Godlinesse) yee are not

not to say so much as Good speed, much lesse receive him to house.

In his third Epistle: First that it is worthy praise to entertaine brethren, and assist them in their voyages, 2. That it is no new thing to be combred with prating busie bodyes, who will neither further Christs work themselves, nor willingly suffer such as would.

In Jude his Epistle, over and besides I observe: First, that the wicked are but as menstruous cloaths in our Feasts of love. 2. And lastly, that the man Iesus our Saviour is God and he onely able to keep us from falling away, as also to present us faultlesse before the Father.

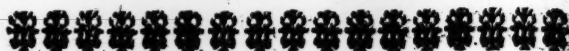
Now followeth a little to be said of the Booke of Revelation.

The World aged 4025, and after the birth of Christ, 17 yeers.

Blessed Iohn (beloved of Iesus) being banished into the Ile Patmos, and that by all probability by Domitianus (who succeeded Nero) there, on the Lords day, Iohn was deeply ravished to the spirit during which time blessed Iesus commendeth unto him the state of his Church untill the last. First he enjoyneth Iohn to write unto the 7 Churches of Asia the lesse. Secondly, to set down in writing such visions and their adjuncts, as might continue for the Faithfulls use for ever. And indeed, this Booke so pictureth out the false Churches (whether Idolatrous Christians, or Mahumetane) as I cannot marvell: though Satan hath almost driven this Booke out of use. The old Church Zion, had her golden prophe-

cies for future events : and this was left to the New Testaments Church, as a Love letter of J E S U S : whereby she should discern Times, Person, Things. But marke this, that the Jew is never brought in within this book, as an adversary, Their number is sealed. Cap. 7. The same number of Them stands on Mount Zion with the Lamb. Cha. 14. And the Gentiles are glad to repaire unto them for being healed, chap. 21, and 22. This need of being healed, it argueth, 1. That the Church of the Gentiles should languish of notable diseases, till the full calling of the Jewes : whose fall if it brought a vantage to the Gentile, then what shall their Rising doe ? It shall be as from death to life. The cause of such spirituall diseases is the Beast of the 7. Hilled City. Rome, together with the whorish Religion supported of that Beastly Empire : with the filth of whose spirituall fornication, great and small generally should be made drunken a long season. Who, howsoever recovered out of that notable Slavery, should labour of sundry errors till the generall calling of the Jewes. And 2. This healing of error doth plainly evince that the new Jerusalem here spoken of, is not the Church triumphant in the heavens, but militant in the earth : seeing not there, but Here we labour of transgression. This briefly for the present.

That which now followeth, hath his grounds from the former Canonickall Writings : All falling out within the compasse of time contained in the Book of Revelation or Apocalips: for the time of that Book reacheth to the second comming of Jesus.



15 Staffe.

Th' Apostles have (a) Evangelists, Men rare,
 For helps; by whom, the Churches planted are;
 Th' Apostles, dead, black (b) hellish mists arise,
 Which cloud the light and darken Heavens bright Skies;
 The Sun turn'd black, Stars fell, the Moon chang'd hue,
 Heav'n roll'd away; This, Prophets did fore-shew.

[a] Evangelists in English is, Publishers of glad Tydings. In the large sence any bringer of glad news may be so called: but in this speciall and peculiar sence, these are properly Evangelists, that were called by the Apostles to assist them in the planting of Churches, by preaching the glad tydings of the Gospel. Such were Mark, Luke, Timothy, Titus.

[b] Inventions of men, fetched out of their bottomlesse brain (broached first into their brain by Satan of Hell below) these arose in the Churches, and so darkned the Sun of Righteousnesse. Hereupon the Angels of the Churches fell out of the heavenly places, who before were as Stars in Christ his right hand. The Churches who before took their word (which was their Lanthorne and light) from the mouth of J E S U S, even as the Moone taketh her light from the Sun, they quickly changed their hue: wherupon the Heavenly face of the Churches passed away, even as the material Heavens at last shal scroul-like. Paul charged his Churches to be watchfull of their ways: & blessed John he specially admonisheth

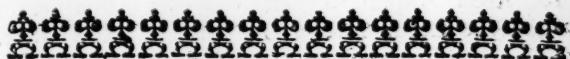
the Churches of Asia Minor. But all of them neglecting their spirituall watch, What are become of them? What is become of the golden Roman People? What is become of Corinth, of Galatia, Philippi, Colossus, Thessalonica? what are become of Johns seven Churches? They vanished like a scroul, their excellent visibility or face unable to be found: nor the like ever again to be expected.

The seven Churches of Asia, (together with their fellows) had Mahomet quickly seated in their chaire. The seven Churches, (Revel. i.) were seven golden Candlesticks, and their Ministers seven Stars in Jesus his right hand: if these be Apostate (as all know they be) what warrant had Rome never to fall away? These seven were in Christs right hand, and yet Apostate: such a priviledged place (in so open speech) Rome never had: or if she had been an eight Star in his hand, yet lo, the Sun lost his Light, the Son hath turned his hand upside down.

Paul writing unto Rome, he saith, To the Saints at Rome, not to the Church of Rome: to other people he saith, To the Church or Churches, by which form of speech, it is to be thought, that there was not at the writing of that Epistle, any established Church at Rome. Object. Hee saith, (Chap. ult.) Salute the Church in their house, Vers. 5. Answ. By the Church, (or Congregation faithfull) of that house, he cannot mean a Church established (for then all the residue of the Saints saluted, should seem to be so many Churches as there were divers households, or else that they stood apart from the Church) but therby he must necessarily mean the Faithfull Assembly of that house. Every established church is a cōpany of faithful convened: but every company of Faithfull cōgregated, is not an established Church. They two are not Convertibles. Nei-

Neither is it any thing like, that there should then in Rome be an established Church. First, considering that Great City. (Reve. 17. 18.) was head for Idolatry. Secondly, had bloody Nero King, called by Paul, the Lions mouth. 2 Tim. 4. 17. therein (I doubt not) alluding to the Lions Monarch of Babel, (Dan. 7. 4. the mouth of the 4 metteled Image whereof elsewhere I have spoken.

How hard it was long after, for any to profess Christ in Rome (much more to have an established Church) their own Records declare. Nay, seeing All forsooke Paul what time hee was first examined before the Emperour Nero: (2 Tim. 4. 16.) I would demand of such, where was Peter then? Did he then Apostate from Paul, or was he not Resident? Indeed the Romanists say; hee was then gone into some other Country, notwithstanding his Apostolicall See was at Rome. As such an answer is but absurd, so neither (if Peter had bin there, & had an established Church) could it well be deemed, that both the common persons of that Church, as also every their Ministers should forsake Paul: how truly then they have taught, that Peter first established the faith of Christ in Rome, as also should for 25 yeeres be Romes Bishop: let the wise hearted conjecture by the former circumstances. Much more let them consider, what feeble footing they have for Standing alwayes in excellent visible obedience to the true faith: as if the Moone should alwayes be in the full: and never change.

*16 Staffe.*

When the (a) first-Rule was lost, Church-doors not lockt,
By (b) Baptisme, heaps of faithlesse, thither flockt;
With whom, at length, fierce, (c) greedy Wolves crept in,
Which t'poyld Christs Orders, bred That Man of Sin:
Then Antichrist stept-up into the throne,
Who, by his (d) Laws, plays tyrant o're each-One.

[a] The Churches by little and little growing
secure and idle in their spirituall watch, yea, (as our
Saviour speaketh in Matth. 13.) they falling on
sleep: In commeth the Envious one Sathan, who
soweth Tares of all sorts amidst the Lords Wheat-
field, that is, in the midst of the children of his king-
dome, namely, his Church. Specially, he scattered tho-
rough the Lords Wheat-field, an hypocriticall Mini-
stry, Wolves in sheep skins: having an outward shew
of sheep in their smooth woollish conversation. and
yet inwardly (have a soule the wit to sound them)
flat Wolves, tearers and renders of Churches unity.
And for peace of conscience got by the work of their
Ministry, the fruit of their lips: it is as much, as an
eye can finde in a Thistle and thorne pricking it,
Matth. 7. 15. &c. Christs possession then reaching
from one end of the World unto the other, and such
an hypocriticall sheep-seeming Ministry scattered
thorough the same: it remayneth, that people ex-
amine their ministeriall work, and not to be carried
away with the names of Pope, Patriarch, Pastor, Do-
ctor, Elder, or the like: for under sheepish Titles

our Saviour saith some Woolves shall lurke; even as Idolatrous and idle termes sometimes shall be put upon the Lords sheep: As Joseph shall be stiled Tsaphnath-Pagnaneach: Daniell shall be called Belteshazzar: and Hananiah, Michael, and Azariah, be termed Shadrach, Meshach, and Abednego. The good names of the first, cannot make good their Wolvish doctrine and schismaticall actions: nor the bad names of the Second, can nullifie or pollute their ministeriall or civill callings or duties. Will this never sound tunably in the eares of our Novices, who for liking titles are ready to justifie callings and actions? and for disliking titles are ready to brand all persons and places for Antichristian? God give them once to see and feele, that they are become odious to heaven and loathsome upon earth, for judging out of the inability of their minde, and corruption of their conscience.

Object. The field is the world.

Ans. True: the circuit of the earth, the place of the Church catholike, Christs possession from one Sea to another. And in the midst of the wheat Catholike, the hellish Tares were sown: who grew to be no lesse visible then the wheat. Which tares are not every open-wicked but onely such wicked as have such hold in the Church, as they cannot be pulled up, without tearing up the Church. For the Churches peace sake they are suffered, though not liked: as David suffered Joab: and John, Diotrefes: though John meane time reproved Diotrefes, and David vowed that no evill should dwell in his house: namely, so far as he with his houses good could remove it.

[b] The utter laying waste of Christs Vineyard, was the receiving tag and rag into the Lords Temple. The strict wayes of Christianity lost, then it became

came as Plausible a Religion, as grosse Idolatry. All the uncircumcised, high and low, rich, and poore, come into the Temple. As the man of sin was mounted up into the highest place, so all his retinue come in to attend on their King Abaddon, as bad a one as could be. The Temples doore was open to all: I meane, Baptisme was free for all commers. The Spring and Fountaine that before was shut and sealed up, (Can. 4. 12.) now was broken up, and every one filcheth away the water.

Object. Judah in the apostacy, and Israell in the time of Schisme and Apostacy did circumcise.

Answ. They did that they had no warrant for: After Abram believed, then was circumcision given to him and his Seed, or any stranger to whom he became a nourishing Father, not before. 2. The Apostle calles it, The Seale of righteousness by Faith, When therefore they were fallen from the Faith of Abraham, they had nothing to do to touch the Seale. Till they joy ned themselves to the true Faith: such circumcision was but a meere blanke, as wax without a stampe: As a body without a soule.

Object. God hath promised to be the God of the believers seed, unto the thousand Generation, Exod. 20. 6.

Answ. Adde that which followes: of them that love me and keep my Commandements. A Parents faith makes the child capable of Baptisme, as the former of circumcision: but if the childe and his children afterwards do Apostate from holy faith, (instead of keeping the commandements which his Parents or fore-Fathers kept) then such are so farre from having God to be their merciful Father, as he is to them a Jealous Judge, and to all that follow them in the steps of unrighteousnesse. 2. If the child should

be

be baptized, who had some Ancestor a true Christian within a thousand Generations, then the Baptizers had need of all his peoples Genealogies from Noah or Abraham. Thirdly, such simple Objectors must learn, that by such a conclusion, all the whole World should be baptized: for there is none in the World, that are not much within a thousand Generations of Noah.

[c] The yeers of 666 (spoken of in Revel. 13.) having run after Christ, Mahomed (usurping the name Chamúdoth given to Daniel in his Chap. 9 23. this plurall, the other singular both of Chamad to love mightily) he with his Dove terming i. Gabriel, feigned a Religion, and so planted it in the places of the Easterne or Greeke Church. Then also the Pope in the Western or Latine Church did arise in the midst of the Christian Temple: of a particular Bishop, proclayming himselfe Univerfall Bishop: a title which Gregorius Magnus, not long before did as firme to be blasphemous. The mischief was long before on breeding (even from the Apostles time: (2. Thess. 2. 7.) but now iniquity had got the upper hand. From this time the Church was to bide in Babell, till the time of comming from under that golden head, and out of the paws of that flying Lion. Saint John in his Revelation hath taught all this with the Adjuncts. The Lord reveal the truth therof also to all his people: and deliver them from all strange and adulterate Ministeries.

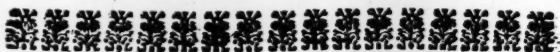
[c] Mahomed made Captaine over Souldiers, fled from Heraclius the Emperour, did in 30 yeers over-runne Syria, Damasek, Jerusalem, Assyria, much of Asia, subduing the to his own Religion. Hee began about An. Dom. 630. and had so conquered about the yeer 666. the World then aged, 4594.

[d] Hell

[d] Hell being broken loose, and this Ministry planted in the next place Synody upon Synody, convocation upon convocation for establishing of such lawes, as who should resist, to them it should not be permitted to buy or sell in their Common-wealth: and who in these dayes are able to warre with the Beast? He that with Iohn will not go forth in the spirit, and that into the wildernesse, shall not behold this harlot, whose stinking skirts doe cover the faces of the worlds multitude: and so drunken they are with her cup of abominations, as a man had as good speake to drunken Nabal as to them. The Adders have laide the one eare to the Earth, and have stopped the other eare with their tayle: heare the holy Charmer they are not minded: nay, with their fingers in their eares they will run upon Stephen: Let us therefore beware of men: specially of ranke Romanists, who be drunken with the bloud of the Saints.

They will aske, when did the Church of Rome fall away from the sincerity of faith, which it is said to have in the Apostles times. I answer: 1. These that be judicially read in Ecclesiastique Histories they can well say, In such and such an age, such and such an error sprung, stablished by such a Pope, such a Synode. And this their owne Chronicles will confirme. Secondly, a plaine Christian man onely read in the Bible, can (comparing the 1st faith with the Epistle to the Romanes) plainly prove, that their Faith now, is not one with that, specially in the maire ground of the Gospell, touching our justification. Plaine Christians can say, all the dust & durt in an house is not beheld alwayes when and how, and what quantitie comes in: yet when the house is to be swept, they finde it there, and out it ought

ought to be cast, be it never so much and never so ancient, and never so universally liked, of sluggish and sluttish spirits. Hold we must, that the Church from Adam unto Jesus was still visible, as for the principall heads thereof it may appeare in S. Lukes catalogue, Chap. 3. 23. &c. but this visibility was sometimes more, sometimes lesse: sometimes in Order, sometimes in Disorder, &c. and such hath the state of the New Testaments Church been and will be.



17 Staffe.

But, God; good (a) In Instruments stir'd-up, sometimes,
To call the people from such crying Crimes
Of wicked worship, and the Beast controules,
And (b) kills the-Man that pull'd-away poor soules:
And caus'd, that Men had much ado to live,
To whom, the Beast did not his (c) Symbol give.

[a] The spirituall Heaven vanished like as a scroule: the Mysticall iniquity having got the upper-hand: the burning Lamps (Revel. 4.) that stood before the throne of God: being thus put out: and black Lamps (or false counterfeit gifts) being foysted in their room, as fittest to stand before the Black throne of the Beast mounted: It followeth (except Christ will lose all) that some be called and culled out of Sodom and Egypt, spiritually so called, Revel. 11. 8.

For the calling of the Lords Israel out of this spirituall Egypt, from under the spirituall bondage of Leviathan, our good God stirreth up Prophets: nay, Christ Jesus ascended the highest Heavens, leading Captivity Prisoner with him, partly for this very end,

viz. to send Prophets for gathering and planting Churches in these confused times, as did the Apostles and Evangelists of yore: which Prophets are neither Apostles, nor Evangelists, nor Pastors, nor Doctors in their own proper and peculiar sence, but a Ministry distinguished from them, Ephes. 11.

That Prophet (distinguished there from the residue) I hold of absolute necessity, to be meant properly of such as God stirreth up (not to foretel of things, like Agabus, but) to gather People unto the Faith, and to constitute Churches.

First, all the learned have granted, that God hath in these last times, stirred up divers to pull downe Babel, and to build again the walls of Jerusalem. Such Master Calvin in some sence calleth Apostles, and somewhere also Prophets. Master Beza numbrell them with Evangelists. But see this point cleared at large in my labours on Salomons Song. Part. 2. Lesson 7. The Doctrine therefore standeth good by the consent of learned, as also by Experience of the worke wrought.

Secondly, the title Prophet (seeing they are not properly Apostles, who had their calling immediatly from Christ: nor Evangelists, who had their calling immediatly from the Apostles: nor Pastors, nor Doctors, who have their Nomination and Ordination immediatly from a People already a true visible Church) seeing (I say) they are not properly such, but plainly distinguished from such (and other preaching Ministeries besides these five, there be not in the New Testament) it necessarily therefore followeth, that such Workmen are properly Prophets.

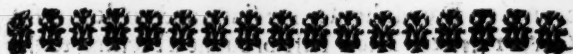
Thirdly, the place of the Apostle, Ephes. 4. proveth all this plainly. Christ (saith the Apostle) Ascended. To what end? To fill all things: How?

By

By giving gifts unto men : What gifts ? the gifts fitting Apostles, Evangelists, Prophets, Pastors, Doctors. To what end gave he ministers ? for two ends : First, For gathering together the Saints : Secondly, For the Ministeriall worke, even for the edification of Christs body once gathered. How long hath he appointed Ministers ? First, for gathering people into a body : Secondly, for Ministering unto a body so gathered, or built up ? He hath given such Ministry, Till we all meet together (in the unity of Faith and Knowledge of the Sonne of God) unto a perfect man, &c. But yet we are not all So met : therefore still endureth the Gift of Christ for gathering the Saints. Which gift (considering Apostles and Evangelists ceased) doth only rest upon the head of this Prophet. Let not the greatnesse of any mans gifts or fame, bring prejudice unto this so open truth. He that holdeth not chieflly to this place (for upholding the Doctrine against Romanistes) forsakes the surest string of his Bow. But more fully hereof I have discoursed in my labours upon Salomons song : chap. 2.5.

[b] Men forewarned are halfe armed. Iesus his Love-Letter foretolde this : Revel. 11.7, and 13, 7. In patience therefore let us possesse our soules.

[c] See Revel. 13.16, 17. But a fearefull plague must Gods Angell, or Prophet sent of God, denounce against such branded people. Revel. 14.9, 10, 11. The fearefulnesse of which torment might feare them from all obedience to the Beast : but if they will serue the Divell in his Rulers, the Divell that sets them on work, shall pay them their black wages.



18. Staffe.

The Gentiles (once) got to sins utmost height,
And, fulnesse of the (a) Saved comne to light;
The Elder Brother (b) Jew, shall (strait) be call'd,
And mourn that he was long in darknesse thrall'd;
Their Comming-in shall be the Gentiles light,
Nor till That time, will Sun (again) be bright.

[a] When the Gentiles, as a woman big bellied,
hath brought forth the Fulnesse of her spirituall
wombe, then shall all Israel be saved. Rom. x. 25, 26
Hereof read in the first part, at Judahs King Ozias,
there the 11.

[b] I allude unto the Parable, Luke 16. 11, &c.
By the Elder sonne, I understand the Jew: by the
yonger sonne, the Gentile: the Gentiles sprung spe-
cially of Japhet, the Jews of Shem, and both of them
sonnes to Noah: who as a Giant refreshed with
wine, rose from the wine; giving Shem the Priuiledge
in the first place, but plainly telling Japhet that hee
should in time obtain Shems Priuiledge.

When the Prodigal Gentile was received home to
eat of the fat Bullock, and wel-liking sacrifice Jesus,
the Jew stubbornly stood without the spirituall tent,
refusing to come in: yea, they have refused hitherto
to come into the spirituall banquet, and to commu-
nicate with us. But the Fulnesse of the Gentiles once
accomplished, then shall Israell be called to the faith
of Christ Jesus: who perceiving that Messiah was
slain before by them, they shall waile Family by Fa-
mily, with a great lamentation, Zech. 12. 10, 11, 12,
13, 14. Upon which humiliation, a fountain shall be
opened

opened to Davids house, for sinne and uncleannesse Chap. 13. 1. &c. Their Fall brought a blessing to the Gentiles: but their Rising shall bring much glory to such, as will walk in their light, Rom. 11. 12, 25.

This their Rising the Apostles were not ignorant of, who (the last time that ever they asked a question of Jesus) did demand, If so hee would at that time restore the Kingdome of Israel, Acts 1. I well know that some (otherwise godly and learned) have blamed the Apostles there, for expecting a worldly Kingdome: but (Tantum pax) I dare not thinke that the Apostles are blame worthy: nay, I deem them prayse-worthy: who had so speciall care for their own peoples good.

They saying: Wilt thou at this time restore the Kingdome to Israel? What answer doth Jesus returne? Doth he reprove them? No: what saith he? Thus he answers, It is not for you to know the times or seasons, which the Father hath put in his owne power, He is so far from denying the Kingdome they dreamed of, as he doth plainly grant it. Hee grants it by answering only to the Time, wherein they expected such Restauration: as though he should say. You are greedy of understanding, When the Kingdome shall be restored: the Time thereof is in the Fathers hand, neither is it necessary for you to know: looke you to your present businesse, &c. This I take to be open and plain enough: specially if we remember that in the next place before. He had taught them the things that concerned his kingdome, immediatly wherupon, they demand only the Time of Israels Restauration, and only he answereth to the Time, as granting their meaning of the Kingdome. If they had now erred in judgement, I cannot think, but hee would not have ascended before he had reformed it: considering the holy

holy Ghost afterwards was not sent down, so much to teach them any New thing: as to bring unto their remembrance The things he had before taught.

First, God dwelled in Shems Tent, even in the midst of Israels people: and such Gentiles were blessed, as had recourse unto them.

Secondly, God hath inhabited amidst the Gentiles and such Jews have been happy as have had recourse to them.

Thirdly, God will again dwell amidst the Jews, and blessed shall such Gentiles be, as gather themselves unto them: Thus the Lord concludeth both under sin, that on both he may have mercy: & that neither may swell in any thing of their owne: hee hath shut up all in unbelicfe, that so hee may have mercy upon all: The first shall be last: and the last shall be first. Oh the deepnesse of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out! The secret things belong unto the Lord, but the revealed things belong unto us and our children, that we may do them, Deut. 29. 29.

Staffe



19 Staffe.

The Iews, thus, call'd, Gods number (then) complete,
 A (a) fire from Heav'n, the world shall burn and care;
 In Heav'n the Good shall raigne, who meet the Bride,
 The Bad shall in Hels endlesse chains be tyde:
 Thus (c) Iudgement comes, and puts an End to All,
 Mean-space, to God for grace, let Each man (d) call.

[a] After the Mysticall Body of Jesus, (consisting of Jew and Gentile) shall be accomplished, downe shall fire fall on the World. Prophane Prophets tell of Atlas his sustaining the Earth on his shoulders: but sure I am, that the Elected Jew, and Elected Gentile, are the Pillars of the whole World. So soon as these Elected are removed, so soon the world falleth and perisheth.

[b] The Faithfull that then shall be living; (1 Thessal. 4. 17.) shall in a moment be changed, (1 Cor. 15. 51. 52.) and together with the Faithfull before deceased, shall be lifted up on high to meet Jesus in the Clouds: which in some sort, might before be shadowed out by Noahs Arke, carried up aloft in the Ayre farre above the Earth. Thus the Faithfull shall be free from the power of that devouring fire, what time the Infidels and false counterfeited Christians shall fry in the flame: that fire being the gate unto the ever-burning fire of Hell.

[c] Jesus (the Judge) mounting his pure white Throne, encompassed with thousands of glorious Angels, before him shall come all the Kindreds of the

the Earth, and every Soule joyned unto his body, must abide by his Judgement. First, he will seporate his Sheepe from stinking Goats, (the cloake of Hypocrisie now comes off) and having called his Elect from the Reprobate, he shall bid the Chosen of his Father, Enter into the Kingdome prepared for them: whereupon they shall mount upon his glorious Throne, and sit downe with Jesus their head: Revel. 3. 21.

Christ having seated in unspeakeable glory his Mysticall Body, he then turneth to the Goats on his left hand, bidding them, Depart accursed into everlasting fire, prepared for the Divell and his Angels. Math. 25. 41. This voice as it passeth from Christ the Head so shall it be subscribed unto, by the voice of his Mysticall members: and therefore Paul plainly affirmeth, that the Saints shall Judge the World and the Angels: 1. Cor. 6. 2, 3. Let the Divell and his Angels yea all his Gopartners prounce it here while they may: let them here abuse the Faithfull (Saints by calling) by robbing them: yet withall let them know, that after they have had Their day, Jesus and his members shall have their day, what time the Devill and his Goatish Corporation shall from their mouthes receive Judgement, irrevocable Judgement by being adjudged to Hell for ever.

All this considered, how had we need to be sober and watchfull in Prayer: that so, when others shall cry like fooles, cover us oh Hills and Mountaines, we may then boldly lift up our heads in the Testimony of a good conscience, knowing, that that day shall be the day of our redemption, the day of our full deliverance from all evill.

After this glorious day, all creatures (under degree of reason, Rom. 8. 21, 22.) do after a sort grone, because

cause then they shall be freed from their present corruption, which seized upon them thorough our sinne. How much more should we grieve and hunger after this great day of the Lord, what time all teares shall be wiped away from our eyes: Nay if we have the first fruites of the Spirit (Rom. 8. 23.) we will and do sigh after this day.

Oh my God, thou knowest (Even thou knowest) that my soule leapech for joy at the recordating that day. Oh sweet Jesus, thou knowest that I am, in some comfortable measure (sweet Lord, increate that measure) willing, yea desirous to be conformed and made like unto thee by sufferings: and that because of the glory laid up for thy members, which in that day shall be revealed. Oh sweet comforter, thou holy Spirit, Spirit of Illumination and Sanctification, thou testifies unto my spirit, (Rom. 8. 16.) that in Christ Jesus, and by vertue of his once sufficient suffering, I am reconciled unto the Father: and thou sweet spirit opens my mouth with boldnesse to call, yea, cry upon God as upon a mercifull Father, (Gal 4. 6) and that with full assurance of obtaining every thing is necessary for soul and body. Mercifull Father, so behold me continually in thy Sonne (my Saviour) Christ Jesus, as through him continually, I may receive an ever flowing Fountain of Light and Holinesse, untill I be made perfect in my all sufficient Head Christ Jesus. And hereunto (sweet Father) make mee continually to be watchful, because I am uncertain at what houre thou wilt come, unto judgement universall or particular. And hereunto (oh my G O D) stirre up all thy Elect (Jews and Gentles) name'y, to be sober and watching in Prayer, that so, come thou at the first, second, or third houre, we all may be found well employed in our severall sanctified callings, Amen:

for

for the glory of thy own great Name, So be it, Come quickly, sweet Jesus, Amen.

[d] Because we have no promise of obtaining any good thing at Jehovahs hand, without calling upon his Name, by true, lively, and effectuall Prayer, I have therefore drawn a Tract of Prayer, with Discourse (for Example-sake) upon the Lords Prayer and the ten Commandements, for the erudition of the simple. Leaving that small Tractate to his peculiar place: I here (through the assistance of my good God) do put an end to the Synopsis of holy History. What is (in any competent sort) besecming the worthinesse of the subject, for that give thou prayse unto him, that giveth knowledge from above liberally, without dashing the Receiver in the teeth. What any way is unbeseeming the Argument that shall be mine own; and yet, by Gods grace, no sooner of mee seen then disclaimed as an Alien and bastardly fruit. And so beseeching my good God to pardon all my wants, and to give the Reader holy judgement: I here end.

Psal. 119. 130.

*The entrance into thy Word, (ô Lord)
sheweth Light, giving understanding
to the simple.*

FINIS.

The whole of that which hath been taught
may be resolved thus.

All the doctrine of the Bi-
ble divideth it self, into the
doctrine of

{ Generation.
{ Degeneration.
{ Regeneration.

The doctrine of Ge-
neration doth divide it
self into the Creation

{ Of Creatures besides Man
{ Of Man himself.

The doctrine of
Degeneration divi-
deth it self into

1 The fall of a most excellent
Creature before Man.
2 The fall of Man, together
with inferiour Creatures.

The doctrine of Rege-
neration, or Recreation,
divideth it self into

1 The Restauration of
Man.
2 The Restauration of
inferiour Creatures.

The work of Creation, craving the Father to Do it.
The work of Degeneration, craving the Son to Re-
cover it.

The work of Recreation, craving the Spirit to Con-
firme it.

The absolute Period wherof, is called Glorificati-
on: sometimes considered apart from Regeneration.

Thus that One
God distingui-
shed into

{ Father,
{ Sonne,
{ Holy Ghost.

{ In One worke
{ is after a threefold
{ sort occupied: but
{ man doth not mark
{ this.

To the Tri-une G O D be all Glory.



*In the firſt Part of this brieſe of
the Bible.*

Genesis (as in pag. 1) beginneth with the Creation of the World, and endeth with the death of Joseph. pag. 33.

Next in time may well fall in the Book of Job pag. 34.

Exodus, pag. 35. beginneth with a Catalogue of Israel, and endeth with the rearing up of the Tabernacle. Within the last year thereof, Leviticus matters were delivered.

Numbers beginneth, pag. 55. Leviticus is no Book of ſtory, but a diſcourſe of Levies Ceremoniall Service, the form of that Churches Liturgie.

Deuteronomy is but a Reherſall of the Law, and ſome Acts paſſed before in Moſes his time. And it endeth with the death of Moſes, and inſtalment of Joſhuah.

Joſhua's Book beginneth, pag. 57. and endeth with his death.

Judges beginneth, pag 62. Within whoſe times, the Book of Ruth falleth, and the beginning of the firſt Book of Samuel. The firſt of Samuel endeth with Sauls death. The ſecond of Samuel continueth the ſtory of David. Here falleth in the Book of Pſalmes.

The firſt Book of Kings, pag. 69. beginneth with Salomons Coronation and Davids death. It endeth with ſome part of the ſtory of Ahazia, the ſonne of Ahab.

The ſecond Book of the Kings beginneth with Ahaziahs fall and death, and is continued to Judahs going captive to Babel. Wherwith (in the laſt place) ſomewhat is ſaid of Cyrus his Edi& for Judahs return after their 70 years Captivity.

The two Books of Chronicles, for ſubſtance, are one with them two of the Kings. Within the time of the ſecond Book of Kings, do fall in the three Books of Salomon, namely: Proverbs, and Eccleſiaſtes, and laſtly, the Canticles. After them (alſo within the ſaid time of Kings) do fall in theſe Books.

Hoſheah.

Joel.

Jonah.

Iſaiah.

Micah.

Nahum.

Jeremy.

Zephany.

Habakuck.

Obadiah.

Daniel and Ezechiel begin pag.93. After the 70 years of captivity expired, there come in theſe books: Ezra, Haggai, Zecharie, Nehemiah, Heſter, and Malachi, the laſt living Prophet that was the Lords Scribe for Canonickall Scripture. That I finiſh the old Teſtament with Daniels Prophecie, it is, becauſe hee plainly foretold the ſtate of Times directly unto Meſſiahs Incarnation: and not becauſe his own time was after Malachi.



In the second Part.

(a) Matthew, Mark, Luke, John, (in pag. 119.)
begin with Christs Birth, & end with his Ascention.

The Acts of the Apostles (Staffe 11.) beginne
with our Saviours Ascention, and continueth to Pauls
second yeer of imprisonment at Rome. Within the
time of which Acts, do fall these Epistles: thus, that
of James, if so he be the man which I understand in
the Annotations: then Pauls Epistles, to the

(b) Galathians.

(c) Thessalonians the first.

(d) Corinthians the first.

Timothy the first.

Titus

Corinths the second.

(e) Romans.

Philippians.

Ephesians.

Colossians.

Philemon.

After Paul was delivered these:

(f) Timothy the second. And (it may be)

Thessalonians the second.

(a) According to M More. Matthew writ, An Dom. 41. The
World then aged 3970. (b) Writ A. Dom 50. The World aged
3978. And the next yeere after the Councell at Ierusalem.
(c) Written An. Dom. 53. (d) Written An. Dom. 55. and
then the first to Timothy, that to Titus, and the second to the
Cor. (e) Written in An. Dom. 56. the next foure Epistles.
(f) Written An. Dom. 69 The World then aged 3997, within
three or four yeers after, Ierusalem was destroyed by the Ro-
mans, foretold in Dan 9. As for the Revelation, it is said to be
written An Dom. 97. The World then aged 4025.

For these Epistles, the times of their writing be uncertain: that to the Hebrews the two of Peter, and the third of John, and that of Jude. The last Book of all, for order and time is the Revelation of John the Divine.

These miserable Accidents (in Staffe 15.&c) are laid down, partly in some of the former Epistles: but fully in the Book of Revelation. As Daniels Visions continued directly to Messiahs first coming: so, this Revelation of Saint John, doth hold out to Messiahs next appearance, for judging the whole World.

Watch, Read, and Pray.

The



The preface to the Synopsiſ.



He Bible is a terme derived from the Greek word, Biblos : Matth. 1.1. in English not a Book (as being a Booke amongst others) but the Book: as being the ſupream Book; unto which all other Books are to do homage, though never ſo wiſe and honeſt. As for every Book of folly and diſhoneſty, this Book of God the Bible doth brand it out for a Fools bable, by the which diſhoneſt wits doe ſhew themſelves to be Fools in print.

This Bible as it is the Churches Pole-ſtar for Faith; ſo it receives that ſuperexcellencie and authority from the Spirit of God, by whoſe inſtinct every part therof was written : 2 Tim 2. 16. 17 2 Pct. 1. 20, 21. Nor without great impiety can any part therof be called into queſtion. With

The preface to

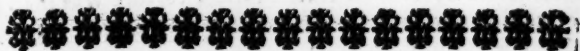
faith and meeknesse, therefore reverence before that thou understands not; for no one hath power to unseale this Book in any but one mystery, saving Christ Iesus, Revel. 5. 5. and such as to whom the Son by the Spirit reveals it: John 17. 18. 1 Cor. 2. 10. With Saint Iohn, Therefore weep for revelation therof, Revel. 5. 4.

This heavenly Bible is divided into the Old and New Testament, so termed in respect of the difference touching the Revelation of Grace: it being hid in the Writings of Prophets as under vails and shadows of works, but plainly revealed by the Apostles and Evangelists, their Writings, in the sole power of faith, Rom. 16. 25. 26.

The Books of the Old Testament which preach Christ to come, be these Gen. Exod. &c. And these contain the Histories of some 3927 yeers, even from Adam unto Christ. Some other Books there be which the ancient Hebrew people never received in their Church for Canonick: nor were they writ in Hebrew which is the Old Testaments language. As for the ancient

the Synopsis.

cient Christian Fathers, they received them for Ecclesiasticall, but never for Canonickall. Nor are wee to adhibit credit to them, otherwise then to other mens Writings, which sometimes bewray speeches proceeding from private motion; whose words are no further to be received then first they may have ground from the Canonickall Scripture, that is from the Scripture which God hath made the Canon, that is the rule of faith. The books of the New Testament, which shew Christ come (whose History from Messiahs Incarnation endureth to the Worlds end) they be these. Matthew, Mark, &c. Some idle Papists heretofore invented false Gospels under the names of S. Thomas, Nicodemus, &c. But as they were no better then chaffe to the corn, so the Papists in this lightsome Age are ashamed of them. God make them and all other Idolaters once truly ashamed of all such works of darknesse. And so much for a Preface to the Bibles doctrine.



A Synopsis of the Bibles Doctrine, in
respect of the four mayn Heads;

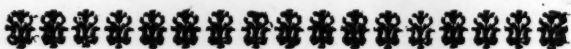
*Creation, Miscreation, Re-
creation, and Super-
creation.*

¶ The Doctrine of *Creation*, or
Generation.

IN the Bibles Doctrine, wee are
to observe : First, the Action of
God the Creator : Secondly, the
Action of the creature. In God,
what hee acteth invisibly, what
visibly. His invisible Act, is his
creating of Angels : his visible
Act is his creating of every visible Creature: whether
above in the Heavens Circle, or below in the Seas
and Earth. And as he (the cause) is goodnesse it self:
so the thing effected, could be but Good out of his
hands. He beholding the visible creature, behold all
was (Tóbh meodh) very good, passing beauteous,
Gen. 1. 31. As for the Celestiall spirits, their excel-
lency may appear in their Title, Sons of God. Job 16.
& 2. 1. & 38. 7. And of the whole it is averred, that
in wisdom he made them all, Psal, 104. 12. wherupon
must

must follow, that no state of the Creature was then or could ensue, but the glory of the All-sufficient wise Creator it should be.

The Creatures Action in the Creation is onely obedience to the Creator: First, as of Nothing it appeared Something upon the Word of God, *Jehi*, let it be: *Gen. 1. Heb. 11. 3.* Secondly, as of a courser Something, it arose to a further excellencie, according to the vicissitudes and turnings of times glasse, in the six days of Creation: every day yielding a more excellent form to the Creature visible. Of which kinde, Mankinde was last. The third Act of the Creature is the extolling of the Creatour presently upon their Creation. This is done of the Spirituall substances in their kinde of Jubilation, yea, of the morning Stars: *Job 38. 7.* Nor could Mankinde doe lesse, in whose soule hee printed his own Likenesse: before whom he caused the terrene Creatures to appeare for receiving fit denominations and titles: and with whom God walked passing familiar: *Gen. 2.* So much briefly of the Creation.



The Doctrine of *Miscreation*, or *Degeneration.*

Touching the state of Miscreation, therein wee are to note the turning of the Creature from his Creator. And this is done, first of some Spirits: Secondly, of all Mankinde. The Spirits sinne lieth in a voluntary desertion, (*Jude 6.*) using their freewill to the choice of Change. To the brightest Star, of which
faction,

faction, that Luciferian speech in Esay 14.13. may have allusion. And to the casting of him and his train down from the heavenly places, by the Ministry of Michael in his holy standing Angels, that in Revel. 12. may have as fit allusion. All which Apostate spirits are reserved in everlasting chains under darknes unto the judgement of the great Day.

Mankindes Miscreation lyeth also in a free option and Choice of Change, which grew from a Not keeping their place and standing: The very sin of transformed Lucifer, as like as sonne to father, begot in the same Image. Wherby came to passe, that their soule was deprived justly of the former splendent Image of God and bodies immortality (a fearfull nakednesse) and in the roome thereof possessed with Satans Character of ignorance and impiety: with whose fall, the common creature also was in God his justice abased and corrupted. The earthly King and his bloud attainted of high treason against the highest, his lands and moveables were all (with him) under the scourge of the Eternall, Gen. 3. Eccles 7.31. Rom. 5.12. &c. and 8.20.22. Thus sinne brought in death, and turned the whole World upside down.

Adam in the sixth day was formed, and in it sinned and died: Bede on Gen. 2. The time of his sin, mid-day: what day and time Messiah was aſcend on the Crosse: Rabbanus Maurus on Gen. 3. Ephrem, Philoxenus and Iacob Sarugenſis affirme Adam to have ſtaid in Paradife not above ſix houres: Moſes Barcephas de Paradiso.

The



The Doctrine of *Recreation* or *Regeneration.*

Recreation is a Creating againe of the Creature: which in respect of the Creature in common, may be also termed Renovation, or a Renuall of the Creature: and in respect of Mankinde, Regeneration or new Birth, Rom. 8. 20. Ephes. 4. 23. 24. John 3. 3, 5, 7. All which new work is the free mercy of God, sealed up in his Son Jesus: who recovering man, doth therewith recover the common Creature that fell by man. As for the ruined spirits, they have no Communion in this work. Nor is this Renuall (or third state of the Creature) a perfect or absolute recovery (for then all corruption should be put off) but begun here, and continued under Hope, Rom. 8. 10, 23, 24. the common creature living as in hope of restauration ever since the promise of recovery was made to Mankinde: which true hope is a renuall of the creatures spirit and qualification, now groaning after the day of perfection.

This Renuall is by vertue of that triumphing Promised Seed, in Gen. 3. 15. Apprehended then of Adam by Faith, in signe whereof he termed his wife Chavah Living: because the promised Seed was to be assumed of woman. In this Faith all the Fathers before the Flood lived, celebrating the memorial of this Seed, in offering up to God a Lamb slaughtered: as further testifying, that our Life must be his death. To Abraham (after the flood) was this promise renewed and to his Seed: the Lord promised to blesse him

him and his, by relation not to seeds (as speaking of many) but to his seed, as of one, which is Christ, Gal. 3. 16. Which Seed when David cast his eie to, he calls him his Lord: for howsoever he was to be a Son of his Line, in respect of the humane nature which was from a woman (yea as Isaiah foresaw, from a virgin: Isa. 7. 14.) yet in respect of the nature assuming (and from above) he was his Lord: and (as to Thomas) his Lord and God, Mat. 22. &c. John 20. 28. When the fulnesse of time was come, God (the Father) sent forth his son made of a woman, and under the Law, that we might receive the Adoption of Sons, Gal. 4. 4, 5. Whose conception was acted by the Holy Ghost his overshadowing the blessed virgin Mary: Math. 1. 18. Luk. 1. 23.

Appearing so under the vail of our nature, he shewed himselfe to be the great Prophet, whom all (that would not be accursed) must heare, Act. 3. 21. He performed the part of an hie Priest in offering up himselfe once for all (putting therewith an end to all former Shaddowing oblations) for all such as should come to the Father by him, Heb. 7. 14, 15, and 9, & 10. He shewed himselfe a king by rising from under the power of Death, by his Royall ascention into the highest Heavens, by the spirituall gfts he hath given to men, Act. 4. 30, 31. Ephes. 4. 7, 8, 9, 10, 11. Having all power in Heaven and Earth given to him, for the the benefit of his people: Math. 28. 8. &c.

The Sonne of God beforetime, being thus the Sonne of Man in time, is become a Mediator between G O D and man: and to that end sitteth at the right hand of Majesty, making intercession continually for such as shall come unto the Father by him. 1 Tim. 2. 5. Heb. 10. 19, 20. Leaving to his Church Ministers of his Divine Word and Sacra-
ments

ments for teaching and sealing to them the vertue of his passion: the benefit of his blood powred out and his body broken. Ephe. 4. 11, 12. Math. 28. 19, 20. 1. Cor. 11. 22, &c. Together with which word, it pleaseth him to send forth his holy Spirit, for opening the hearts of his people to understand and believe the same. By which faith in his Word, they carefully cast off, concerning the conversation in time past, the old Man, which is corrupted through deceivable lusts, and are renewed in the spirit of their minde, putting on the new man, which after God is created in righteousness and truth of holiness, Acts 15. 9. Ephe. 4. 22, 23, 24. By the which renovation of their senses & affections, they know themselves to be come from under the power of Satan, and to be in truth added to the body of Christ Jesus, which is his Church. Which people howsoever they be in the World, yet they are not of the World, as be these Miscreants which our Saviour in the person of the world, thrusts out of his glorious prayer in John 17. Of which faithfull corporation, Jesus himselfe is, according to his humane nature: which to the comfort of the Church for ever, is noted thus (for almost 4000. years together: even till his incarnation) in the blessed Evangelists, Math. 1. Luke 3. For the chiefe heads of Petigree: In S. Luke thus, retrograding from the second man Christ Jesus to the first man Adam.

1	Jesus the Son in truth	6	Of Melchi,
2	Of Mary (& reputed the Son of Joseph.)	7	Of Janna,
3	And the Son in truth of Eli,	8	Of Joseph,
4	Of Matthat,	9	Of Mattathias,
5	Of Levi,	10	Of Amos,
		11	Of Naum,
		12	Of Esli,

13 Of Nagge,
14 Of Maath,
15 Of Mattathias,
16 Of Semei,
17 Of Joseph,
18 Of Judah,
19 Of Joanna,
20 Of Rhesa,
21 Of Zorobabel,
22 Of Salathiel,
23 Of Neri,
24 Of Melchi,
25 Of Abdi,
26 Of Gofam,
27 Of Elmodam,
28 Of Eri,
29 Of Jose,
30 Of Eliezer,
31 Of Jerim,
32 Of Matthat,
33 Of Levi,
34 Of Simeon,
35 Of Judah,
36 Of Joseph,
37 Of Jonan,
38 Of Eliakim,
39 Of Melea,
40 Of Mainan,
41 Of Mattatha,
42 Of Nathan,
43 Of David,
44 Of Jesse.

45 Of Obed,
46 Of Boos,
47 Of Salomon,
48 Of Naasson,
49 Of Aminadab,
50 Of Aram,
51 Of Efram,
52 Of Phares,
53 Of Juda,
54 Of Jacob,
55 Of Isaac,
56 Of Abraham,
57 Of Thora,
58 Of Nachor,
59 Of Saruch,
60 Of Ragau,
61 Of Phalec,
62 Of Eber,
63 Of Sal¹(a) Cainan,
64 Of Arphaxad,
65 Of Sem,
66 Of Noe,
67 Of Lamech,
68 Of Mathusela,
69 Of Enoch,
70 Of Jared,
71 Of Malaleel,
72 Of Cainan,
73 Of Enos,
74 Of Seth,
75 Of Adam,
Of God.

(a) He is of the Septuagint invented for some close purpose,
as M. H. Broughton hath observed. Of M. Beza therefore he is
quite put out, according to the Hebrew verity in Gen. 10. 12,
13. & Chron. 1. 18. This

This Genealogie is joyned to the Baptisme of Jesus: as secretly teaching that no one is in the Line with the Saviour who is not baptized by that spirit which sacramentally shewed himself at the Baptisme of Jesus: for by one spirit are wee all baptized into one body: 1 Cor. 12. 13. And this body wee see to stretch out (as it were) two hands in this pedigree, the one with Adam fastned upon GOD, the other with Maries Joseph, laying hold on Jesus. Happy body that hath (by the worke of the holy Ghost) two such fulcers and props to rest on.

For Saint Mathew he descendeth but from Abraham: and that may be for stopping the Jews mouth, who ever vaunted of their derivall from Abraham, who here (if malice had not blinded them) might see that Jesus to be the blessed seed of Abraham, whom their forefathers murdered and hanged on a tree. And thus from the Father of the Faithfull, hee descendeth to Jesus.

1	(a) Abraham begot	10	Salmon, he
2	Isaac, he	11	Booz, he
3	Jaakob, he	12	Obed
4	Judas, he	13	Jesse
5	Phares, he	14	David
6	Efrom, he	15	Salomon
7	Aram, he	16	Roboam
8	Aminadab, he	17	Abia
9	Naassion, he	18	Afa

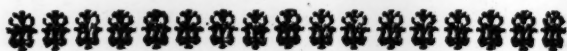
(a) Abraham at 75 yeers receives the Promise apart, Gen. 12. 1, 2, 3, 4. He went down into Egypt, having then 70 souls, (excepting wives, Gen. 46.) which in another sort are 75, in Acts 7. and therefore of Philo Iudæus well numbred with Abrahams 75 yeers.

19	Josaphat	31	Abiud
20	Joram	32	Eliakim
21	Ozias	33	Azor
22	Joatham	34	Sadoc
23	Achaz	35	Achim
24	Ezechias	36	Eliud
25	Manasses	37	Eleazar
26	Amon	38	Matthan
27	Josias	39	Jacob
28	Jechonias	40	Joseph
29	Salathiel	41	Mary
30	Zorobabel	42	Jesus

As Messiah was promised to come of the Royall Tribe of Judah (Gen. 49.) wherof King David was: so Saint Matthew follows the Line of heires from David, passing on by his sonne Salomon, whose seed ended in Jeconiah. Then passeth he over to the Line of Davids other sonne Nathan, & declares Salathiel (great father of Zorobabell) to be the next sonne: for so the Hebrews term any in succession. For Saint Luke, he from David descendeth directly by Nathan, whose Line after was to come unto the right government, and so falleth (with S. Matthew) directly on Zorobabel.

Zorobabell then hath two sons, Abiud and Rhesa. S. Matthew follows the Line of Abiud the elder: S. Luke stil pursueth the seed of the second. Who as before they met both in Zorobabel: so successively they both meet in Maries Joseph, the supposed Father of Jesus. S. Matthews 42 Generations may put us in minde of Israels 42 stations in the Wildernesse: happy souls that so pitch the succession of faith. S. Lukes 75 Generations may put us in minde not onely of Abrahams yeeres (Gen. 12.) when hee received the pro-

promise, but also of the 75 soules which saint Steven reckoneth in Act. 7. That Jaakob in his life time had in Egypt: the seed whereof afterwards by Moses was fetched from Egypt, and by Joshua led into Canaan. Which bondage of Egypt, may put us in mind of our bondage to sinne, out of the which we are called by the ministers of God, into the desert estate of life: but finally by the ministry of Jesus are brought into a better rest then that of Canaan, even into the great Rest of our God, Hebr. 4. 8, 9, 10, 11. Let us study therefore to enter into that rest. The harmony of numbers, do so not onely lead us, to that sweet harmony that is required in soules consent, for holynesse and righteousness: but also is a great help to memory, for quick recording of like places and sympathies of like doctrines. So much for the recreation or Renuall of our natures in this life.



The Doctrine of *Glorification* or *Supercreation.*

GLORIFICATION is a putting off of corruption, and a putting on of in-corruption. For the common creature, it shall be delivered from the bondage of corruption into the glorious liberty with the ionnes of God, Rom. 8. 21. 2 Pet. 3. 13. As for such of mankind as here have been partakers of the begining of renovation, they in the same day, (the day of glorious resurrection of all flesh) shall not onely be freed from all corruption and mortality, but also covered with immortality and Glory: 1 Cor. 15. 42. &c. And so
Death

Death shall be swallowed up in victory. The unregenerate here, then being severed from the light of God, shall depart with the Divell and his Angels into hell fire. But these that here have received the adoption of sonnes and daughters, shall remaine with God and Christ Iesus for ever in fullnesse of glory, Math. 25. 31. &c. Sitting with Christ on his throne, even as he sitteth upon the fathers throne, Revel. 3. 21. They thencefoorth resting One with Christ, as he is One with the father: John 17. 21, 22, 23. And so God is all in all: 1 Cor. 15. 28.

Revel. 22. 20, 21.

Amen. Even so: come Lord Iesus. The Grace of our Lord Iesus Christ be with you all. Amen.

A brieſe Paraphraſe upon the ten Commandements.

I Am the Lord thy God, &c. O Iſrael, firſt remember that once thou waſt in vile bondage both of body and ſoul, a ſtate of vile ſlavery and reſtleſſe ſervitude. And ſecondly, remember that at what time thou layeſt (as a childe) ſprawling in thine own bloud, I then paſſed by, my eye pitied thee, I took thee into my protection, and maugre Pharaoh and Satan, I delivered thee and married thee to my ſelf. In the third place, therefore know it to be thy bounden duty.

1 Not to have any Idoll in thine heart, which thou ſpiritually bows to, as to a God. For be it never ſo ſecret with thee, it cannot avoide my ſight, and I ſeeing it, cannot brooke it.

2 Much leſſe ſee that thou once dare prepare any viſible creature or ſhape (above or below) to thy ſelf wherto thou ſhalt bow. For I tell thee, Iſrael, I have a jealous eye over thee, and cannot brooke, that either ſoul or body ſhould give the leaſt amorous glance upon any creature or invention. But in that thy ſo doing, I ſhall be forced to plague thee to the third and fourth generation. As in otherwiſe doing, I ſhall poure benedictions upon thee, and upon thouſands ſucceeding thee in doing my commandements.

3 And ſeeing that my Name is put and called upon thee, beware thou prophane it not in the leaſt degree, by either thought word or work. For I ſwear by my ſelfe, that, whatſoever thou or others ſhall think of it, I will hold thee guilty in vainly uſing my name. And then let me ſee, how thou, or any one for thee, dare ſtand out and plead unguilty.

4 To the end thou maist performe such religious duty, inward and outward, towards my person, and towards my name, Remember that thou keepe the Seaventh day holy, thou and all thine, I say remember it, because I foresee that Satan will labour to make thee forget the observation thereof: that so capti-ving thee that day, hee may have thee in deep slavery all the week after. If he tell thee, that many (and they mighty) do easily passe over that day without any such bulinsle after works of holines; then set my example against theirs; for six Days I wrought, out of that which appeared not, the beaueous work of Creation; and the seaventh day I rested, setting it apart to divine Contemplation.

5 Nor Israel do thou think, that because I command thee to love thy Lord God above all, that therefore there is no other use of thy Love. Yes: I command thee to love thy neighbour as thy self, honouring such with all rights of duty as I have substituted under me for Overseers of body, or soule, and both.

6 Offring no violence to Nature.

7 Prophaning no ones person, so much as with the eye.

8 Defrauding none of their livelihood and means.

9 Neither by speech nor silence injuring thy neighbour.

10 Yea, I assure thee, though in the outward man, thou keep these commandements of good respect towards thy neighbour, and yet shall suffer Motions to arise out of thine heart, by way of covering any thing that is thy neighbours; thou shalt dishonour mee; who look also to the very secrets of thine heart. Be therefore perfect, as thy heavenly father is perfect.

He that turneth away his eare from hearing the Law, even his prayer shall be abominable, Prou. 28. 9.



A briefe application of the *LORDS*
Prayer unto the ten *Com-*
mandements.

Applied to the Preface of the Law.



Thou art our heavenly Father,
 which brought us out of the
 bondage of sinne, wherein by na-
 ture we were held captive; frying
 in the filthy lusts therof, worse
 then Israel in the fiery furnace.
 As a Father (through Christ Je-
 sus) thou hast done this freely, as also in mercy hast
 married us unto thine own self; craving of us onely
 hearty thankfulnessse and conformity. Grant therefore
 O heavenly Father.

Applied to the first, second, third
Commandements.

1. That thy name may be hallowed in me and o-
 thers thy people, through the power of thy word and

L. 2

Spirit;

spirit; by qualifying the motions of the mind, and the carriage of the body, as the whole man may become holy as thou art holy.

To the fourth Commandement.

2. Let thy kingdome come, and subdue and cast out the kingdome of Satan, to whom otherwise we shall be more subject, then ever Israel was to Pharaoh. And this (O Lord) do specially effect, by sanctifying all exercises of the Lords day unto us; that the observance thereof, may (by thy grace) bring with it, a full subduing of us to the lawes of thy kingdome. For thou art our God, and we are thy people.

Applied first generally to the whole of the second Tables: then particularly to the first Commandement.

3. Thy will be done of us poor earthlings here in the earth (first towards thee, then towards one another) as thy will is done of the Angels in Heaven: and that shalbe, in all truth, void of hypocrisie. So superiours towards inferiours, as their subjects: and inferiours towards superiours, as their Earth-gods, shall beare some lively resemblance of that Order in heaven, which is far from terrestriall confusion.

To the six Commandement.

4. Do thou give unto us, this day, our daily bread: Otherwise, every creature shalbe as an instrument or matter of murder: and with the Midianites we shall turne the knife into our owne Bowels. By thy blessing, the least things shalbe blessed unto our bodies good: and we, and the things we are possessed of, shall be blessed to the good of others; and the consideration of these earthly necessities, shall become motives unto the hanging after the things that be above.

Applied to the whole.

5. Forgive us our trespasses against thee and our neighbour. Thy first foure commandments teaching all true Holinesse towards thee; and the six following, teaching all truth of Righteousnesse towards our neighbour, we have broken them all. For thy sonnes sake (who became the satisfactorie Sacrifice for sin) vouchsafe to pardon us. Thou hast given us a heart inclinable to forgive men their trespasses; accordingly let thy Grace (as a Fountain) flow out for cleansing us from all our transgressions.

Applied to the whole.

6. Lead us not into tentation, but in mercy deliver us from evil, give us an happy issue out of the tentation. So shall thy strength be made perfect in our weaknesse.

These

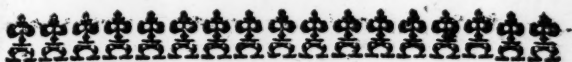
These petitions we offer up onely to thee. Because onely unto thee, appertaineth kingdome, power, and glory: and for ever and ever. Amen.

Iam. i

6 Aske in Faith and waver not; For he that wavereth, is like a wave of the sea, tost of the winde and carried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

FINIS.



GEntle Reader, may you please to understand that in this Edition, the Verse is made more smooth: and some things are amended in the Story: and the same Dedications retained, which were in the third Edition. Further may you please thus to correct some faults escaped.

PAg. 2. line 10. Lord God: the name. pag. 7. line 23. mans-mate. p. 11. l. 5. holy Creation. p. 13. l. 6. Habel, whether in the. p. 16. l. 25. Noah to the beginning. p. 17. l. 26. both by the Hebrews. p. 29. l. 26. sort, as Moses. pag. 32. l. 28. 1693. 2. Arphax, p. 42. l. 6. of 430 yeers. p. 54. l. 20. which if the cannot say, I see. p. 61. l. 23. Manasseh then return. p. 69. l. 18. the slaughterer. p. 80. col. 2. l. 8. gather together. p. 84. col. 2. l. 27. that: they. p. 92. l. 32. arose the distinction of K. p. 95. l. 10. sent for (in his. p. 101. l. 22. other to corr. p. 102. l. 9 to be the other. p. 103. l. 10. and so not for times. p. 104. l. 19. seventy seven yeers l. 27. is, famous. p. 107. l. 31. answered to the ded. l. 34. by as malic. p. 127. l. 3. that and would. p. 131. l. 22. likely: for Kings were seldom given to stargazing. p. 134. l. 15. Herod: so hee forewarneth Ioseph and Mary of Herods hollow, &c. p. 138. l. 25. no dore-sacram. p. 141. l. 10. soul-maim. l. 18 deep reverence. p. 146. l. 4. should die the death. p. 150. 33. at once. p. 162. l. 26. This Election. p. 163. l. 24. right steps. p. 172. l. 26. Antikeimenos. p. 176. l. 18. Christ 97 p 186. l. 11. good Instrum.